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VOCATION MONTH

March, the month of St. Joseph, is being observed as Vocation Month. This March issue of the CATHOLIC SCHOOL JOURNAL is dedicated to the cause of Vocations to the Priesthood and the Religious Life without forgetting that many are called to the other states of life. The articles in this issue of your JOURNAL about the acute need of vocations to the Priesthood and the Religious Life, together with the program material and book reviews will help you to save many of the vocations that are being lost for want of encouragement and enlightenment.

N.C.E.A. CONVENTION

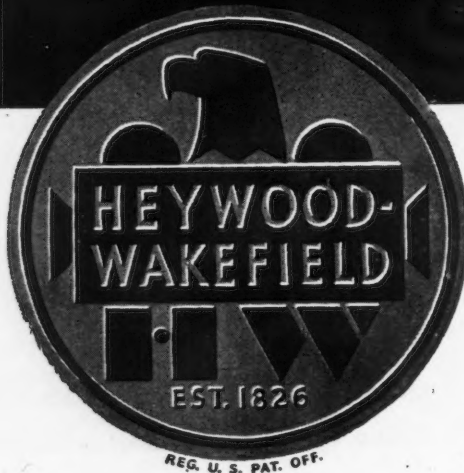
The National Catholic Educational Association will meet in New Orleans, April 11-14. Read the announcement on page 79. The April issue of your JOURNAL, the pre-convention issue, will feature a very interesting, illustrated description of New Orleans and its Catholic schools by Very Rev. Msgr. H. C. Bezou, the archdiocesan superintendent of schools. We hope that many of our readers will be able to attend the big Easter Week convention.

EDINA, MINNESOTA

can be justly proud of this highly functional new public school building, designed to meet the community's needs for many years to come. The installation of school furniture was arranged through Farnham Stationery & School Supply Co., Minneapolis, Distributors for Heywood-Wakefield Company, 666 Lake Shore Drive, Chicago 11, Illinois.

★ ★ ★

Our new illustrated brochure containing full details of the complete line of Heywood-Wakefield school furniture will be sent without charge upon request. Write: Heywood-Wakefield, School Furniture Division, Menominee, Michigan.



REG. U. S. PAT. OFF.

NOTE HOW the effective use of modern design and materials makes an entire classroom an efficient tool for learning in this Edina, Minnesota, school. Shown here are the Heywood-Wakefield Tablet-Arm units, S-819 TABS, 1,000 of which are used in this school. Although arranged formally here, these movable units can be grouped and regrouped to suit changing classroom needs. Like all Heywood-Wakefield tubular steel school furniture, these have sturdy, welded tubular steel frames which combine high durability with light weight.

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The CATHOLIC SCHOOL JOURNAL

Vol. 50

MARCH, 1950

No. 3

Spotlight on Vocations

A Priest of the Diocese of Covington

SIXTEEN thousand square miles is a lot of territory! True, it dwarfs in face of the magnificent distances in the great expanses beyond the Mississippi, but when one starts traveling the territory contained within those 16,000 square miles, there is plenty of travel space.

And when one looks over the population statistics of that part of Kentucky that makes the Diocese of Covington and finds that there are 1,350,466 human beings in that area, one becomes breathless. But one's breath-taking experience does not stop there. As a Catholic, I am eager to know how many of my fellow Catholics live in those 16,000 square miles of Kentucky. I find that there are some 70,000 (or one in every twenty persons) who share that blessed Faith with me. Startling? Yes. Therefore, my Catholic sense of responsibility does not let me stop there. It moves me to find out where our Catholic people, our Catholic churches, our Catholic schools, and our Catholic hospitals are located. This is easy. I find them in a very few minutes — located, for the most part, in the northern and central part of the diocese. And so few elsewhere!

Counties Without Priests

Now I am curious, so I set out to find out how many Catholics in the diocese are without churches and resident priests. Now comes the really startling fact! I find that there are 27 counties in the diocese that have within their borders neither church nor priest. Since the entire diocese is comprised of 57 counties, this means almost half the diocese is true mission territory. I had read about Japan, China, Africa, India, and other far-off mission countries, but right here, in a comparatively small diocese, there is a vast mission land.

No one seemed to care very much about this home mission field. It had a poor press. It was practically abandoned as a fallow area, but in it there are more than 1,300,-

EDITOR'S NOTE. March is vocation month. We need hundreds of Priests, Brothers, and Sisters for parishes, schools, and missions in the United States, to say nothing of foreign lands. We need more Catholics in the learned professions and in other important areas of civil life.

000 souls to be harvested. Having been reared on a farm, I thought, "What would my father do if there were 1,300,000 bushels of wheat to be harvested?" Would he just sit down and fold his hands? I should say not! First, he would determine the number of harvest hands needed, and then he would set out to engage them. So I asked myself, "How many laborers are needed in this vast field of Christ's, so ripe for the harvest?" Careful checking showed that there were 117 priests, laboring in 70 parishes, 27 missions, and 9 stations. Most of the parishes, as I said before, were concentrated in the northern section of the diocese. What a discovery! Obviously, there was only one practical thing to be done. More helpers must be secured! Any child could see that.

Recruiting Harvesters

The thought was born that perhaps workers could be recruited from other parts of the country. After all, farmers go to the local employment office to get help to meet their needs. This was a different kind of farm, though, and one for which laborers were difficult to secure. Larger dioceses in distant places might send helpers on a "lend-lease" basis, but there was no employment office where one could hire priests, Sisters, and Brothers.

Just about the time one was getting set to ask for help from other places, the National Catholic Rural Life Conference published

A Survey of Catholic Weakness. This was, in effect, the missionary atom bomb. It presented a picture of priest-less and church-less counties all over the nation — a dense mission field in unknown areas that had never been glamorized! For nearly 50 years another organization, the Catholic Church Extension Society, had pleaded, preached, and begged for the Home Missions. Would people ever listen to their pleas? Would they ever see the true mission picture? Alas, the more fortunate could not see the forest for the trees. To look elsewhere for vocations would be folly. The "New Look" said, "Look to your own diocese."

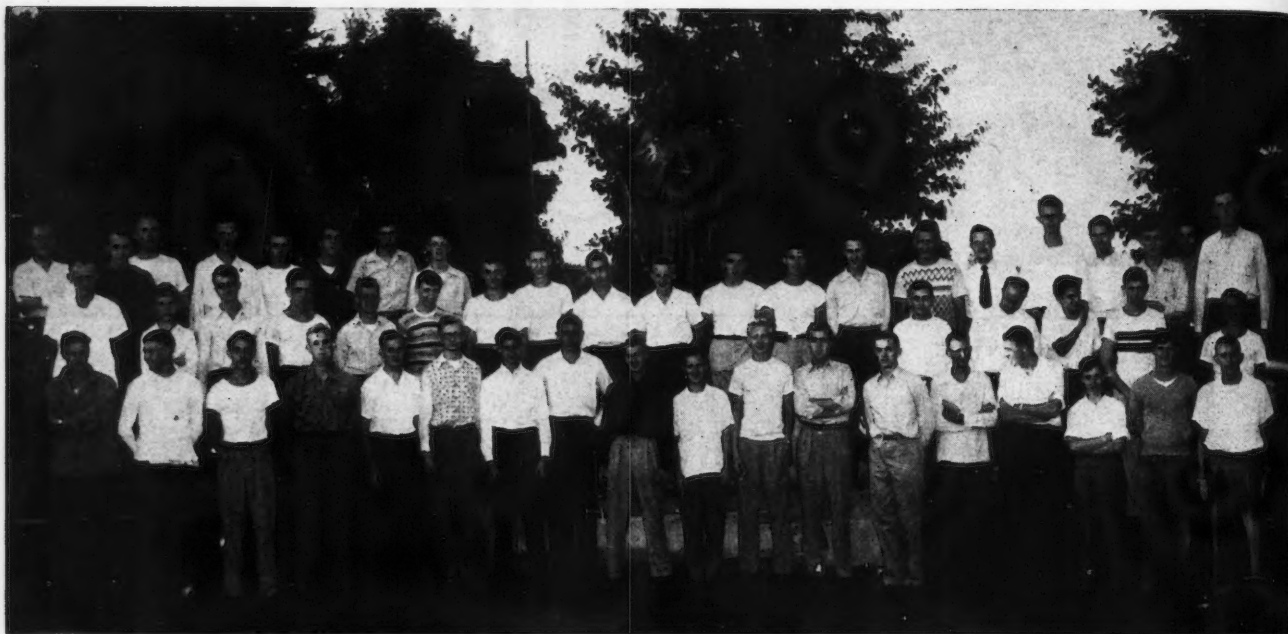
"Faint heart never won fair lady." Strong-hearted men were needed for the quest. With resolute determination we must start. Now, *right now*, was the acceptable time. And our own diocese was the place. We were on a pilgrimage into the land of youth, for vocations to the priesthood and to the religious life.

That pilgrimage would be of many years' duration. All agreed it would be an round-the-calendar job. Only such a program would make sense.

But our age, had schooled people to "spot" programs. On the radio, high-powered salesmen featured their wares month by month. Your car of the month! Your toothpaste of the month! Your coat of the month! This type of advertising had become so commonplace that it was part of the nature of the age. The commercial artists and the radio announcers had educated the people to be "spot program" minded. No sensible person could neglect the result of "radio education." You have to take people as you find them, and not as you would like to have them.

Vocation Month

Vocations, too, must have "spot months" to answer the yearning of the "spot-minded" age. March answered our search



Some of the Seminarians of the Diocese of Covington, at Marydale Camp, Summer of 1949.

for a "spot-month." After all, St. Joseph is always on the spot, praying and interceding for the Church Universal. He has a special claim to our affection. He would gladly accept our tribute of love, the renewing of our plea for his patronage of our vocation "spot-month." St. Joseph keeps abreast of the changing temperaments of men, so I am sure he was gleeful when he heard our decision: *March It Was . . . March It Will Be.*

In order to plan this "spot-month" program we needed help, so a call for interested people went out. We had a very zealous gathering at LaSalette Academy in November, 1945, on the Friday and Saturday following Thanksgiving. Priests, Brothers, and Sisters met there with their Bishop. Everyone was eager to work. God loved their work, and prayer was of the essence of their life. Small wonder, then, that this group called those two days "a vocation workshop." I like to think I heard a chuckle from St. Joseph. *He* knows what a workshop is.

Brain work, manual work, work of every description had a place in that meeting room. Vocal prayer, mental prayer, individual and group prayer; all were resorted to. From the prayer and work of those days came forth our vocation program.

St. Joseph, whom God so loves, must have been a very weary man when he beheld the program for the month of March, 1946. Activities of prayer and work were spread throughout the entire month. Not even the Bishop was exempt from participation. After all, it was his diocese. As its bishop, his duty was to supply the man power for the missions. All the rest

of the members of the diocese would be his helpers.

Before inaugurating the month, the Bishop wrote a personal letter to each priest, asking for wholehearted co-operation in the vocation program. Sermons on vocations were preached in all the parishes of the diocese on the first Sunday in March.

Organizing the Laity

An appropriate vocation prayer was composed by one of the diocesan priests. Copies were distributed to all the children of the parish schools with the request that the prayer be said by the entire family each day before the evening meal.

Solemn pontifical Masses, or pontifical low Masses were held almost daily in various churches of the diocese. Youth of the several age levels were assembled, and sang the pontifical Mass congregationally. On each occasion the Bishop preached a sermon on vocations. It might be noted that earlier in the morning the young people attended Mass at their parish church and received Holy Communion from the hands of their respective pastors.

Meetings of parish groups such as Holy Name Societies, Christian Mothers, Altar Societies, and various fraternal groups, were addressed by the priests, seminarians, religious, or laymen on the need of vocations for the work of the diocese.

Recognizing that it is vital to any program on vocations to secure the interest and the active co-operation of the parents, Parent-Teacher groups and Parent-Educator units also received carefully prepared talks on vocations. It is the home that is the birthplace and the nursery of vocations.

During each week of March special attention was given in the parish schools to the upper grades, beginning at the sixth, and to the high school and college departments by representative priests, religious, and laymen, who addressed the children in their respective schools. Visual aids have been used to capacity. Essays, too, have had an important part to play in securing the interest of the child in the matter of vocations. A card system has been introduced. The cards are distributed in the school following the talk on vocations. The child is asked to answer the questions on the card, indicating his or her interest in the priesthood or in the religious life. These cards are forwarded to the chancery office, where they are classified and made the groundwork for the extremely important follow-up program that remains to be done.

We look forward to the day when each school will have a full-time vocation counselor, a feature already in existence in some of our schools. Monthly days of recollection have become an established part of our annual school program. The annual retreats of our high schools and college are fast becoming closed retreats for seniors only. This does something to elevate the tone of the annual retreat in the mind of the senior. Many of these retreats are held during Vocation Month.

The Campaign

The work-shop committee has now become a regular part of the vocation program. The committee elects officers every year, who are responsible for the carrying out of the Vocation Month program and for the panel discussions on vocations that

are held as part of the program for the yearly Teachers' Institute of the diocese. The membership of the vocation committee includes priests, Brothers, and Sisters. It is a veritable dynamo of spiritual energy and zeal for vocations.

Valuable assistance to the success of the vocation program comes from a magazine published each March, and entitled, *Crossroads*. Youth chose the name. We are very proud of this publication. It is distinctly for young people; yet not only they, but also their parents read it. Some 15,000 copies of the magazine are distributed each March. Each year the magazine follows a definite theme; thus—for 1946 the theme was "Youth at the *Crossroads*"; for 1947, "The Catholic Family at the *Crossroads*"; for 1948, "The Priest at the *Crossroads*"; for 1949, "The Teacher at the *Crossroads*"; for 1950, the theme will be "Bringing Christ to the *Crossroads* in Kentucky." The value of this magazine cannot be stressed too strongly.

Last year was issued a brochure on the program to which was given the title, *March It Was . . . March It Will Be*. The booklet is a graphic description of our diocesan Vocation Month Program, and it enjoyed wide circulation. This year the Vocation Committee will issue a companion brochure, an up-to-the-minute booklet entitled, *The Diocesan Priest*. It will, under God, find a welcome reception in our Catholic homes. May it be fruitful in its mission.

Salesmanship

At this point, it would be well to stress the use of modern technique, both as to format and content, of vocation literature. Our people today are keyed to the very highest expectations by the current commercial magazines. We must not only accept the challenge of the secular literature, but meet it squarely on its own ground—of attractiveness. It must compel reading.



A Vocational Month Mass, Immaculate Conception Church, Newport, Kentucky.

We must be up-to-the-minute, for we have a sacred "bill-of-goods" to sell. We must adopt the very best salesmanship methods and techniques possible. There is altogether too much drab literature on our vocation market today. Tomorrow's vocation literature must sparkle with attractiveness.

Laymen are truly eager to do something for God and His Church. We must give them an outlet. They can be valuable helpers. In this diocese it was suggested that laymen be given some definite share in our vocation program. Can you realize that even the *suggestion* came from them? They chose the name for the group, "The Bishop's Lay Committee for Vocations." This committee, now one year old, is actively at work. The program is simple, but it will be fruitful. The members of the committee are businessmen, bankers, professional men, industrial manager, and farmers. They are genuine leaders and they are "natural" public relations men.

And Prayer

Their program calls first for prayer. Through their zeal, many families are reciting one "Hail Mary" after the evening meal for the intention, an increase in vocations. The members of the committee show an active interest in prospective vocations to the priesthood. They correspond at intervals with our seminarians. Some few of them are parents of priests or seminarians. Being parents, they know the mind and the language of parents. They can break down most of the parental prejudice toward vocations.

Meetings are held monthly, each time in a different parish. Every three months the members attend Mass and receive Holy Communion as a group. They hold days of recollection. Everyone who knows of this group is enthusiastic about it. They have been an asset to our vocation program.

Does our program work? By its fruits, judge it. The diocese now has 107 seminarians, and there are, at the fewest, 97 postulants in the several novitiates of religious orders of women whose provincial houses or mother houses are located in the diocese. Besides these, the diocese has supplied aspirants to religious communities of men.

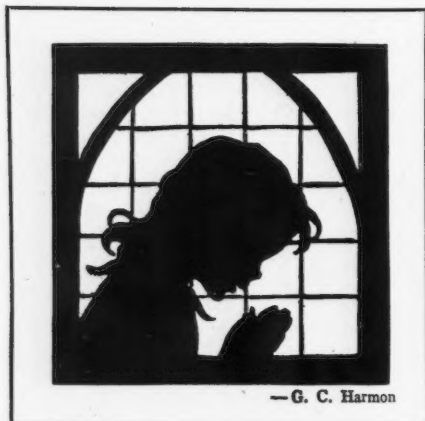
The Vocation Committee is adamant in its determination to keep working year after year, adding new methods to meet the changing age. There remain those 27 counties, and we still have our home and foreign missions. After all, we are, please God, *Catholic*.



A Vocation Committee Meeting, Diocese of Covington.

Fostering Vocations in High School

*Sister Athanasia, C.S.J.**



— G. C. Harmon

NEVER have the words: "The harvest is great; the laborers, few," rung with truer peal than in our present age. The harvest is increasing daily in incredible numbers; and God in His all-wise providence is calling a proportionate number of laborers, who, in as incredible numbers, are refusing the divine invitation. In a recent survey conducted among 897 Catholic high school students, 249 stated that they had never considered becoming a priest, a brother, or a nun; while 648 admitted that they had considered it for a period of at least four to six years; of this number only 127 have made a final decision to embrace the religious life.

Our youth of today is confronted with various obstacles, obstacles that are thwarting God's plans; it is on these that we must concentrate our attention. From the findings of a survey made in five novitiates coupled with those of five high schools and the suggestions of some spiritual directors, we shall consider the major obstacles prevailing today.

Indifference

It is rather appalling to learn that religious indifference is a stumbling block to youths' embracing religious life. Some have detected a rather apologetic tone as a casual reference was made to religious vocations. Fear of overstressing this subject is undoubtedly the explanation here, yet only five in the 521 students attributed their negative decision to overemphasis. Let these exceptional cases suffice to warn the overzealous religious that this can be an obstacle; and that as moderate sunlight and moisture nurture the seedling, so an occasional word of encouragement or advice, a religious pamphlet or a book on the life of a saint or a religious founder, or *The Following of Christ* constitute the prudent approach; her fervent prayers for

an influx of strengthening grace into that youth's soul is her supernatural approach.

Publicity

No one will deny that the married state needs great stress today, but why glorify that state to the neglect of the religious? The movies and radio often depict married life in a sheer Utopian realm, and romantic young souls are duped with their deceptive fumes; but where are the movies portraying the environment and activities of our postulants and novices in our mother houses and the professed in the communities' particular fields of work? In these days of visual education and the family movie camera is such a proposal too modern or radical? Where are the pamphlets portraying and explaining the particular work of individual communities? These are as few as others are numerous. Distance prevents many youths from visiting the mother houses; timidity and a sense of unworthiness prevent others from making inquiries. The hidden questionings of many a heart may be answered in this simple presentation.

One junior summed up her opinion of the present situation in these words: "I think there are a lot of religious vocations in our school, but not enough is done to help us find out about it."

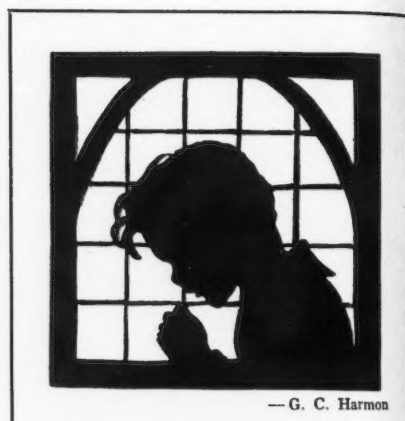
Parents

Parental and family opposition creates a tremendous obstacle. Today we have career-minded, worldly, and relatively selfish parents—at least where generosity with God is concerned. The glib tongues of relatives and friends often fan the flames of opposition—and why? Because they are enveloped in a dense cloud of misunderstanding and it is our duty as religious to disperse this cloud. The meeting of the Home and School Association or an occasional conference with parents will provide indirectly an opportune time for them to become acquainted with our motives, our work, and our happiness.

Example

Our demeanor in the classroom; our explanation of the dignity of religious vocations, the hundredfold reward promised parent and child, the former's noble opportunity to foster his child's vocation by prayer and religious environment should cultivate a proper conception and attitude in the minds of our students today—those parents—of—tomorrow. On all occasions we must bear in mind that our actions are vital factors in making or breaking these attitudes.

One spiritual director states that nuns attract or repel—people look for peace



— G. C. Harmon

in the religious they know,—hence the grim-visaged, domineering, sarcastic, wise-cracking, worldly wise nuns repel, while the kind, sympathetic, understanding nuns, obviously at peace with themselves, nuns who carry an air of otherworldliness, are Christlike in demeanor, breathe a spirit of charity wherever they are, they attract.

Worldliness

For many youths an almost insurmountable obstacle is love for the world and things worldly. One little novice well voiced her difficulty in the words of Thompson: "Lest having Him I have naught else besides." What confusion of ideals and truth! What constitutes that "naught else" which chains our youth to the world and its allurements? Insignificant things, perhaps, in our estimation, but veritable sacrifices for them. The rough habit of the religious is compared with the soft flimsy garments that coddle and allure. How reluctant are some to relinquish even these! Yet, readily will they make the sacrifice after they are led to the consideration of the life of the Divine Pilgrim of Galilee, who was poorest of poor and whose sole wage for His unceasing labors was immortal souls for His Father's Kingdom; and thence to the realization that the prick of the coarse serge or starched linen is just a gentle reminder that religious are His chosen ones, not clothed in soft garments but the livery of His poverty; and as a result that they are the possessors of a serenity of mind that can be and is found only in voluntary poverty.

The fluctuating affections for or of another is such renunciation for some of our youths—and for what? The love of Christ. How can these youthful souls appreciate even minutely the peace and happiness indescribable which so frequently floods the soul of the religious in her communings with Christ if they have never tasted the

*St. Joseph's Convent, Schenectady 5, N. Y.

interior joy experienced while spending a few moments alone with Him in His sacramental presence. Are we guiding them to find Him through prayer and meditation, frequent reception of the sacraments, visits to the Blessed Sacrament, and spiritual reading? We carefully plan the weekly social canteen but where is the spiritual one with the One Man Orchestra, Christ, playing on the strings of youthful hearts and flooding the world with strains of their love for Him and their fellow men?

Self-love

The idea of submitting one's will to another in these days of such liberal ideas is repulsive to parent and child alike. Only through the daily acts of mortification or the endeavor to acquire a particular virtue, as purity of intention, unquestionable obedience, meekness, charity in speech and deed, will the youths become masters of themselves. *The Daily Examen*, a charted booklet published by the Queen's Work, should prove most beneficial to beginners. Through our explaining and stressing the advantages and necessity of particular and general examen in the correct formation of their youthful characters, we should lead them up the steps of self-renunciation that they may learn that the yoke of Christ is sweet; His burden, light; and that "having Him" they have all else beside.

Uncertainty

The uncertainty of having a true vocation and of persevering in it is the cause of much fear and hesitancy on the part of our youths. To eliminate much of this, classes in general should be given a detailed explanation of the following requisites for a religious vocation: first, the grace—a divine invitation to follow Christ by embracing the evangelical counsels of poverty, chastity, and obedience in imitation of Him; second, the right intention, a supernatural motive; third, unquestionable integrity; and finally, the mental and physical ability. If they have these requisites, they have a vocation; and if they earnestly endeavor to fulfill the duties imposed upon them in the religious life, God will give them the corresponding grace; and they then have the surety of perseverance in the vocation to which God has called them.

As counselors to our youths at some period during their school life, let us frequently recall the words of Father Felix D. Duffy, C.S.C., in his book *Testing the Spirit* in regard to our responsibilities in the fostering of religious vocations: "It is a grave charge with the touch of God upon it which only a fool bears lightly. It is a serious labor of great moment for time and eternity." In embracing this task as such may these concluding lines someday become for us a reality:

One day my Lord in regal robes summoned me to His throne,
And judged my every thought and word and deed

For now, I could labor in His vineyard no more.

My life and endeavors appeared as naught as I gazed on His thorn-scarred head—

If only I had a few more deeds; but, no, 'twas too late for that.

While my soul mutely pleaded for mercy; that forever with Him I might stay,

Intently He studied the Book of Life, and then a final question asked:

"Which spouses of Mine did you help a place in My vineyard to find?"

I stammered, "Lord, there's Joe and John and Joan right here at home, And Charles and Ted and little Cecile in the foreign field."

His brow unfurrowed; a smile wreathed His face,

When I gasped, "Dear Lord, could you tuck in for me a few of their deeds?"

Benignly He answered as He stretched forth both hands:

"Their deeds are well done, and you have shared in each one;

So, Come, My spouse to Our heavenly home. Come!"

WHAT SHALL I BE?

*Sister M. Elissa, O.S.U.**

CHARACTERS: Thirty girls, besides several youngsters:

Veronica Wise, a high school girl intent upon finishing a vocation program assignment.

Mrs. Wise, her mother, who is not too upset about seeing visions.

Twelve Heavenly Visitors, girls dressed in formals.

Bride with two attendants, attired in wedding outfit.

Two Mothers with several small children around each one.

Two Nurses, outfitted in regular nurse uniforms.

An Office Girl; two Movie Actresses; an Artist; three Religious: Medical Missionary, Teaching Religious, Contemplative Nun; two Seamstresses.

STAGE SETTING: A comfortable room with a desk in the center. Near this desk is a small *prie dieu*. At the rear of the stage two long benches might be used for the Heavenly Visitors, when they arrive.

[Enter Veronica Wise loaded with books, papers, etc., apparently very much intent upon the occupation at hand.]

VERONICA: At last alone . . . now for a good hour's study before I call it a day! [*Sits herself at desk and arranges papers.*] It surely has been a day, too! Goodness . . . that bowling after school really did me up. I think I could have weathered the playing . . . but the "setting-up-pins" job takes all the joy out of it. I wouldn't be a "pin-setter-upper" for love or money . . . no siree . . . not me! Gee, that must be a boresome way to earn money . . . I'd rather starve first . . . um . . . m . . . that reminds me . . . I'm kinda' starved right now . . . wonder if that sister of mine is still awake. [*Calls very loudly*] Priscilla! Priscilla!

MRS. WISE [*Rushing in to quiet her daughter*]: What do you want, child? Yelling at the top of your voice like that! Your father is trying to get that program from Italy on the radio, and I actually believe he would have a perfect right to think that you are the cause of all the static!

VERONICA: Excuse me, Mother. I just wanted Priscilla to do me a favor. She has a magic touch when it comes to fixing up a snack . . . and I'm sorta' hungry. I don't want to leave my papers 'cause I've just got to finish this assignment . . . it's a program on vocations . . . and you know this sort of

thing takes lots of thought . . . perhaps a little food might help along the cause.

MRS. WISE: I'll agree vocation should take deep thinking . . . but if you want something to eat, young lady, you'll have to do the fixing yourself, Priscilla has been in bed for almost two hours . . . and that's where you ought to be!

VERONICA: Mother, please don't mention bed to me, or I might yield to the urge and hop in! I've just got to finish this paper first. It won't take much longer . . . but say, now, may I help myself out in the kitchen?

MRS. WISE: Yes, anything you want, but not the grapefruit. That is prepared for breakfast. Please hurry, Veronica, it's getting late!

VERONICA: God love you! Thanks, Mom. I'll be back in a jiffy. [*Leaves stage . . . while her mother starts to muse through her papers on desk.*]

MRS. WISE: Vocation Program . . . wonder what she's up to now . . . careers . . . marriage . . . religious life. Ah! would that she had a religious vocation. But she so seldom acts like she is inclined that way . . . still we can never judge . . . didn't that Norton girl become a nun? And she was always the life of the parties. She makes a fine religious I hear, and

* St. Mary's Convent, Cumberland, Md.



First-grade pupils of St. Mary's School, St. Mary's, Pa., depict religious and secular vocations for the senior class of Central Catholic High School.

is as happy as a lark. If only God would visit my little home with such a blessing . . . but then I must not presume on His goodness!

[While Mrs. Wise is speaking, 12 girls, representing Heavenly Visitors, enter dressed in long gowns, humming softly, "Ave Maria." Each girl has a placard hanging about her neck with a letter on it. When the visitors are standing side by side, the letters spell out to be "Veronica Wise" on one side and when they are turned to the reverse side, will spell out "Vocation Play." These girls represent angels and saints from heaven. Some have wings attached to shoulders to give the desired effect.]

Mrs. Wise: [Turns around slowly, as if to leave the room and suddenly sees the visitors]: Why! Why! Why! Why, what is this? Who, who, who are you? [She rubs her eyes, thinking maybe she is mistaken about the sight before her.]

ANGEL No. 1: We are the angels and saints sent by Mother Mary to help Veronica Wise with her assignment. She prayed for assistance, and we have been chosen to give all the aid necessary for the completion of her vocation play.

ANGEL No. 2: We are here in visible form before you to assure you that your daughter shall have her school assignment finished soon. You must not reveal our presence to your child, for she shall not be able to see us.

Mrs. Wise: Oh, thank goodness! I shall not tell a living soul that you have visited here . . . only do, please, help Veronica tonight. She has much to do and it is getting late. I fear she will want to stay up all night if you don't do all in your power to put ideas into her head.

ANGEL No. 3: Fear not, Mrs. Wise. Veronica shall succeed in this duty . . . as well as in her own vocation in life.

Mrs. Wise: Oh, thank you, thank you. Veronica has always been a conscientious child . . . only flighty at times . . . still I have great hopes for her. Her beautiful devotion to Mother Mary has long ago changed all my fears for her spiritual safety.

ANGEL No. 4: By prayerful intercession to the Mother of God, the most difficult obstacles can be surmounted. Veronica has learned this wonderful lesson . . . and she shall be rewarded accordingly.

SAINT No. 5: Yes indeed. Our presence here this evening is proof of that.

Mrs. Wise: Oh wonderful thought! To think that this Wise household should have the blessing of real angels and saints as its visitors!

SAINT No. 6: You often have us with you, just as other faithful people do, but seldom are people aware of our presence. You have one angel at your side constantly . . . to say nothing of the hundreds and thousands who stand near when you assist at Mass and Holy Communion, or when you pray either at home or in church.

Mrs. Wise: My faith wasn't as firm on this point before as it will be from now on! God is most generous with His favors . . . this is just another instance of His declaration, "Blessed are they who believe and have not seen!"

ANGEL No. 7: Mrs. Wise, continue in your laudable practice of gathering the family for the rosary, this is very pleasing to Mother Mary. Your faithful practice of the holy hour in reparation to the Sacred Heart has also found favor with the Son of God. And your daily assistance at Mass and Holy Communion has been rewarded in a small measure by the fact that you have seen us this evening.

Mrs. Wise: Oh, thank you, thank you. Before my daughter returns, though, there is one thing that I want you all to do for us here. Please, when you return to your heavenly abode, whisper to Jesus and Mary that I have this big request to make of Them. Ask Them to please, please call at least one of my daughters to the service of the Lord. I know and realize the sacrifice this will mean for me . . . but then, too, I can see the great blessing it will bring for everyone concerned . . . and I do so want one of my daughters to be a spouse

of Christ . . . this is, if He so wills it in His bountiful Providence.

SAINT No. 8: We shall be happy to present this request to the Almighty. Rest assured that He has already heard your petition, and is pleased with your noble spirit of sacrifice.

ANGEL No. 9: Hark! Veronica Wise comes! In position, dear friends of Heaven . . . we have work to perform for this child of God. [Angels and saints go to rear of stage and stand on benches side by side. After all are in order, each one turns the placard she is wearing to the reverse side, so that their letters read, "Vocation Play."]

[Mrs. Wise rubs her eyes, looks about and rubs them again. She gives the impression that from now on she, too, is unable to see the vision of the angels and saints. Veronica rushes in.]

VERONICA [rubbing her mouth with a handkerchief]: Here I am, Mother, back the same night . . . that was some snack. I hope you won't mind the way the refrigerator has been cleaned out. There's no more meat loaf, no more tomatoes, no more lettuce, no more . . . why, why, what's the matter, Mother, you look all white! You told me I could have everything but the grapefruit . . . and I didn't touch that! Don't take it so hard . . . is there something wrong?

Mrs. Wise: Oh no, dear . . . nothing is wrong at all . . . everything is all right. I'm rather tired, I suppose . . . I think I'll go say some prayers before I return to your Dad's program. [Then in a firm tone of voice:] But please, Veronica, don't spend longer than an hour on your assignment. You need your rest . . . I'm sure you will be finished by then . . . you have plenty of help! [Mrs. Wise leaves stage.]

VERONICA [unaware of 12 visitors on stage]: Plenty of help! What does Mother mean? . . . Well, I've got one working on this, that's sure . . . come on, Mother Mary, I'm counting on you! [Veronica looks through papers, writes a bit . . . yawns . . . pages through a book . . . yawns again . . . writes some more . . . looks into space . . . and yawns again.] My, but I'm full. My hunger must have gotten the best of me . . . I'm kinda' sorry I ate so much, 'cause I feel so sleepy now [yawns] let's see . . . Vocation . . . ah yes, Vocation . . . three paths from which to choose our future course of life . . . there is the married state . . . [yawns] . . . and the single state . . . and the religious state . . . [yawns] . . . I'm so-o-o sleepy! [Yawns once again, drops head on arms and falls asleep at desk.]

[Angels and saints hum softly a measure or two of "Ave Maria."]

SAINT No. 10: First we shall consider the walk in life under the title of *Married State*. Here we see the wedding day, a bride with her attendants . . . let us hear what she has to say. [Meanwhile, bride dressed in white with long veil and train enters with two bridesmaids . . . as she walks to the center of stage, the angels and saints hum the bridal march.]

BRIDE: Today is my wedding day . . . I've chosen the married state as my vocation for I feel that by working with a companion I can best save my soul. As a wife of the man

I love, I hope to inspire him to seek all that is noble and good in life. Together we shall march up the road toward eternity . . . together we shall strive to become worthy saints of heaven. Our duty as servants of the King of our hearts, is to live through each succeeding moment of trial, struggle, temptation, joy, and happiness, with as much *love* as these hearts of ours can hold . . . *love* principally for Him, the most Sacred Heart, and then love for each other. While I stand at the threshold of this holy vocation, I see nothing but the bright lights and the beautiful altar. I hear the lovely music . . . dear Mother Mary, may my whole life be the echo of this happy day . . . my heart, the sanctuary lamp burning for love of your Son; my disposition and character, the beautiful altar upon which I can sacrifice my life for love of You. [*Heavenly visitors hum bridal march again as these three take a position to the side of the stage.*]

[*Enter two girls taking the part of mothers. Each carries a doll and has two or three children beside her.*]

MOTHER No. 1: We represent the beautiful state of motherhood. God's reward for our having chosen the holy state of matrimony is indeed a blessed one. He has seen fit to entrust to our keeping His souls who will later on be citizens of His eternal kingdom. My joy is untold! The great treasures that have been lent to me are but another proof of God's love for us. I hope to be the ideal mother . . . one who will not count the cost of rearing a large family . . . but who will be only too anxious to perform every duty connected with this lofty obligation, to the best of my ability. By preparing God's little ones for life, I am but preparing them for that *Life* which after these years of toil and struggle shall be the blessed reward for all who seek the *treasures of heaven*.

MOTHER No. 2: You have spoken wisely. Indeed our work in life is most important. We are the hands who rule the nation. Our children shall be the future men and women of this new generation. It is our task to see that these children shall be taught to become prudent, wise, and noble leaders of their times. It is our job to show by example, through prayer and sacrifice, how each act, each look, each thought, and deed should be directed toward the *supreme Lover of our souls*. God has blessed us, truly, but we must do our part in fulfilling His most holy will by preparing our children for that greatest of all careers . . . *saints of heaven*. [*Two mothers and children take position to side of stage.*]

SAINT No. 11: The next type of life we shall consider is the single state. There is a definite work for the girl to do who chooses this path of life. Although the types of careers under this caption are almost innumerable . . . we shall present only a few. First, we shall see . . . [*Enter two nurses dressed in full uniforms.*]

NURSE No. 1: I have definitely planned to continue with my nursing as a career in life. After due consideration, and prayerful analysis, I have arrived at the conclusion that in a nurse's occupation there is a decided noble work to perform!

NURSE No. 2: Yes, dear companion, I too, deem it best for the salvation of my soul to give my life for the cause of humanity. After seeing the horrible conditions that this physical frame of ours can assume under sufferings, either of accidents or sickness, I have come to a definite realization of the fact so often repeated many times throughout our Catholic training . . . our bodies are but dust . . . they can be wasted so easily . . . it is only the thought that these bodies are the temples of the Holy Ghost which makes me want to do all I can to alleviate or prevent the sufferings of others.

NURSE No. 1: After our patient attendance upon those under our supervision, the joy we feel in seeing the look of appreciation from eyes too dim to see, from lips too swollen to speak, from hearts too tormented to justify themselves . . . yes, this is really worth the effort we make . . . for we see that we are really a valuable asset to those in need. And did Christ not say . . . "What you do to these, the least of My Brethren, you do unto Me."

NURSE No. 2: It is also our supreme joy to help bring about the conversion of dying people, with the grace of God. Many times we are privileged enough to be allowed to suggest spiritual help to those who, long since have denied all needed remedies along this line. It is surprising how often we have been in a position to help God snatch a soul who was in the devil's grasp, away from the eternal fires of hell to the blessed haven of heaven. Truly our work in life is essential . . . useful . . . and important both in this world and in the next. [*Two Nurses take position on stage.*]

[*Next enters a girl representing the business career.*]

OFFICE GIRL: My chosen vocation is the single state. In this path of life I have planned to lead a pure and holy existence. I prepare for that day when typewriters, office books, dictation machines, and telephones exist no more. There is nothing particularly interesting

in what I do. Each day I have the same type of work, though it may differ in matter. If it were not for the spiritual ideals I hold near and dear . . . I am sure I might become selfish, self-centered, and miserly. But I have worked out a system whereby each second of my day is devoted to *love of God*. Each duty brings me great joy, for I see in it a manifestation of God's holy will for me. My earnings are spent for the most part in charities. In this way, the interest will not rust nor be stolen. My time at the close of the office day is spent profitable in the various activities I have as my hobbies . . . church sodalities' undertakings, visiting at hospitals, Legion of Mary works, offering assistance in civic endeavors, and being the "fairy godmother" to poor, homeless orphans. Truly there is much to be done . . . and my career lends itself to the accomplishment of these worthy tasks. [*Office girl takes her place in background.*]

[*Enter two movie actresses.*]

ACTRESS No. 1: We represent that famed and distinguished group of ladies known as Hollywood's artists. Our day is spent before the din and clamor and bustle and noise of film arrangers, producers, and stage managers. Truly our life is not all *glory*. We have much to endure . . . but our happiness cannot be taken from us, for we have found that we can use the golden opportunities afforded us through the penances of dress rehearsals, retakes, etc., as an atonement for those who have chosen this profession and failed to remember their duties toward their Supreme Director . . . their heavenly Father!

ACTRESS No. 2: We are not all bad out in Hollywood . . . but truly, all of us could use many, many more prayers from the people who see us in pictures. I am sure that were it not for my saintly mother's ceaseless petitions to the Sacred Heart, I would probably not be listed as a *striver of sanctity*. As it is, I am happy to acknowledge that were it not for the need of good, clean movies for the nation,



Vocation Week at St. Mark School, McKees Rocks, Pa. The school is conducted by the School Sisters of St. Francis, of Bellevue, Pa.

I'd have forsaken this profession long ago. I have seen the effect that bad pictures have on the youth of today and I am determined to do all I can to prevent their increase. My work is essential . . . it is noble. [*Two actresses take their places.*]

[*Enter two seamstresses, with needles, thread, and materials.*]

SEAMSTRESS No. 1: We are the branch of citizens which the youth of today like to term, "old maids." Well, perhaps we are *old*; no doubt we are *maids*. But we are happy in our work, for we know that without such people as we, many citizens would have a hard time keeping themselves outfitted properly. Our needles are kept busy all day. We have no time to lose. Orders clamor for our attention . . . yet, though often overtaxed, we know we really are giving ourselves to an heroic occupation . . . for we are serving humanity for love of God.

SEAMSTRESS No. 2: Each time our needles help us to make a stitch we have asked God to count it as a token of our love for Him. Every thread we cut, reminds us of the plight of the sinner who severs himself from God's almighty goodness . . . and inspires us to pray for the unhappy soul. Every finished product recalls to our minds the satisfaction that Mother Mary experiences at the finished pattern of the life of a soul who has striven to serve God faithfully all her years.

SEAMSTRESS No. 1: Yes, although we have chosen the single state of life in order to serve humanity better and thereby save our souls, we have Christ as the daily spiritual Food of our souls, and with His help we are able cheerfully to smile at the "old maid" appellation and realize that we have a definite job to do . . . and are doing it with great love . . . that we may become worthy of His great love on this earth and then, be with Him forever in heaven. [*These two walk to assigned position on stage.*]

ANGEL No. 1: Another career which might appeal to those who plan on living in the single state of life is that of the artist. . . . Hark, here comes an artist now!

ARTIST: For me, an artist, one of the greatest happinesses this world can offer is to behold the beauty of creation. In each and every tree, sunrise, sunset, ocean, mountain, landscape, and garden, my soul overflows with gratitude to the Supreme Maker. In these beauties of nature, I find a small imitation of the *One* who made them. It is my sincere wish to reproduce, at least in a miniature way, something of the world I see around me. I thank the good God for the talent He has given me in the line of paints and brushes, and I hope to make good use of this gift of God by inspiring all who gaze upon my works of art to think of the Creator of the *original* masterpieces. If only one of my paintings accomplishes this desire of mine, I will feel well repaid for the hours of patient labor it entailed. I truly love God . . . and I want to share this supreme good fortune with everyone . . . and bring all men to a knowledge and love of the Maker. [*Takes her place on stage.*]

ANGEL No. 12: The two different walks of

life so far considered are the married state and the single state. The third separate path in the choice of vocations is the religious state. This is the type of life our Lord meant when the rich young man asked Him what to do to become perfect, and our Lord answered: "Go, sell what thou hast and come follow Me."

Although there are many and varied religious communities from which to choose, today we have limited ourselves to the three following—the medical missionary [*this nun enters*], the religious teacher [*she enters*], and the contemplative nun [*A girl dressed as a Carmelite, enters . . . she carries a small cross and roses and kneels on the prie-dieu near the sleeping Veronica, who all this time has been resting at her desk.*] By hearing what each representative of these groups has to tell us about her work, perhaps we will have a better understanding of what order of nuns' works appeals to us, and how these orders help the honor and glory of God.

MEDICAL MISSIONARY: All that you have heard about the nurse career is doubled and redoubled in my life. Where the ordinary nurse must tread lightly, for fear of overreaching her powers, we may walk confidently and fearlessly. We seek to find the means of curing the souls of hardened sinners while performing the loving task of assisting in the healing of wasted bodies. Some of our community spend their time doing office work, acting as bookkeepers, registrars, and accountants. Others do laboratory work, are technicians or dietitians. While still others are supervisors, medical doctors, or nurses and attend the sick directly. No matter what our assigned duty may be, we all share in the rich rewards promised by Christ. Any normal, healthy girl who possesses the qualities of good common sense, willingness to pitch in where needed, cheerful, dependable, and reliable, can find great happiness in our type of work. We are not confined within the United States to perform our duties; many of us are sent to foreign lands, where we become most valuable in saving souls, as well as bodies, for the Kingdom of Christ. Needless to say, our every breath is an act of Love Divine . . . and no matter where we are sent, or what we are assigned to do, we have the assurance that God is ever with us, looking not at the type of work we do . . . but rather at the amount of *love* we put into that work.

Although our life may seem unattractive to the girls who dream of unending parties, dances, shows, and sports, yet on those who have the generosity of spirit needed to give up these things and *follow CHRIST* in religious life, He bestows a peace and joy unheard of and undreamed of before. Our life is not something which is beyond the ordinary talents and good will of any average girl. You need not be a saint before entering religious life . . . one enters religious life in order that she may become a saint. [*Remains standing where she is, near the other two nuns in the center of the stage.*]

RELIGIOUS TEACHER: You have spoken very truly, dear Sister. Too often the religious vocation is considered as a state of life wherein only angels dare venture. This idea may sometimes help to ease the conscience of those who

wish to resist the call of Christ. Although it is true that those in religion strive with their whole heart and soul to become worthy of their holy vocation . . . and their very efforts make them appear as "other Christs" . . . still the human nature is present, and as long as there is life within us, we must constantly be vigilant over our soul's welfare. This is true in any walk of life . . . but I dare say, our eternal salvation is much easier to attain, and much simpler too, in the life of a religious.

The type of community I represent today, is the religious teacher. Our day begins with our first thoughts directed toward our Divine Spouse. After assisting at Holy Mass, wherein we receive the precious Body of Christ as the food of our souls, we feel strengthened to face the day with the Sacred Host speaking in, with, and through us to the students under our care. During the hours spent in the classroom, we find that opportunity to teach others something of the goodness, greatness, and omnipotence of God. Each subject lends itself to a consideration of the values of this world in comparison with those of eternity. After school hours, the free time until choir prayers may be spent at the good pleasure of each individual Sister. Since there is never an idle moment . . . various activities call for our attention at these hours outside of school time. Then come the prayers said in unison with other souls striving to love and serve God more worthily. Just to kneel among so many beautiful souls is inspiration enough to formulate thought for profound meditation . . . and to be allowed to pray with them in their acts of praise, adoration, and worship is joy only known when this is actually experienced. That so many souls find such complete happiness in religious life is proof enough that this life is truly a haven of peace and joy. Are you missing the opportunity God is putting within your reach? Are you fooling yourself by thinking that *you* can find salvation in the midst of strife, temptation, and turmoil which the world offers you? Before it is too late . . . ponder well what chances you have to save your soul. [*This Sister remains standing, as the Carmelite rises and comes forward.*]

CONTEMPLATIVE NUN: Sisters, to hear your words of counsel to the girls of today, puts deep joy into my poor heart . . . for I feel sure that at least one or the other will heed your beautiful warnings and follow the call of Christ. In the religious order to which I have devoted my life, we spend our days at prayer and works of a spiritual nature. Before the Lord and Master of all, we spend hours of fervent acts of love, petition for the salvation of souls, pleading for the needs of God's children who shall one day stand before His just judgment and give an account of every thought, word, and deed of their lives. In this life of contemplation, every obstacle which might impede the growth of sanctity in one's life is removed. All worldly vanities and allurements are banished . . . and the soul finds sweet rest and contentment in seeking and finding her Spouse. Yes, our type of life *does* call for *heroic* sacrifice . . . yet, God is true to His word . . . and He gives us the hundred-fold reward in return . . . besides the promise

of a high place in heaven in the life to come. There is great happiness in our life! Being a close friend of Christ is the happiest and most glorious attribute of our existence! [*Remains standing where she is in center of stage.*]

ANGEL No. 3: We who are privileged to spend our existence in heaven, know well the profound truth you three religious have spoken. "Eye hath not seen, nor ear heard, the great reward promised to them that serve God faithfully."

SAINT No. 8: Since the time is fleeting, and Veronica Wise will soon awaken from her sweet rest, it is well that we leave our memories behind, and take our leave of this dear child of God. She prayed for help, asking Mother Mary to aid her, and the Great Queen of heaven and earth called upon us to fulfill the request. The various vocations and careers which she has been privileged to see in her dream, shall help to form the subject matter for the paper which she wants to write for vocation inspiration.

ANGEL No. 12: In honor of the Mother of God, let us all sing that song so dear to her heart, "Mother Beloved." Surely this will be pleasing to our dear Queen, and be a fitting climax to Veronica's sweet dream.

[*All the girls on stage sing the song, except*

Veronica. During the chorus, the heavenly visitors quietly leave, one by one, until only the sleeping girl remains on the scene.]

MRS. WISE [*enters cautiously*]: Veronica! Veronica, my dear! Child, you must go to bed. You have been sleeping over your assignment. Why you have no more on your paper now than when I left you more than an hour ago. Perhaps the angels decided not to help you after all!

VERONICA: Angels? Why, Mother, did you have a dream, too? Oh Mother, I am so happy . . . perhaps I've slept, but the dream I've had has helped me out so much. I'll go to bed now and then rise early tomorrow, in no time at all I will have my paper completed . . . for I have all the inspiration I need.

MRS. WISE: Child of my heart, you have much for which to be thankful, indeed. Your firm faith and beautiful spirit of prayer have done much to bring you closer to God. If only . . . if only . . .

VERONICA: Yes, I feel that way too . . . but I want to pray more . . . I feel that God wants something of me that I am too selfish to give. Good night, Mother mine, I'll be in bed as soon as possible. [*Mrs. Wise kisses her daughter and leaves. Veronica kneels on prie-dieu to say her prayers, while the girls off stage*

hum very softly a hymn to the Sacred Heart.]

VERONICA: O Lord Jesus Christ, to Your most Sacred Heart I confide this intention . . . Only look upon me, then do what Your Heart inspires . . . Let Your Sacred Heart decide . . . I count on it . . . I trust in It . . . I throw myself on Its mercy . . . Lord Jesus, You will not fail me. O Sacred Heart of Jesus, I have asked for many favors, but I earnestly implore this one. Take it, place it in Thy Sacred Heart. When the Eternal Father sees it, covered with Thy Precious Blood, He will not refuse it. It will be no longer my prayer but Thine, O Jesus. O Sacred Heart of Jesus, I place all my trust in Thee. Let me never be confounded. Amen.¹

[*Veronica rises from her knees and walks slowly forward, speaking her inmost thoughts out loud.*]

VERONICA: I hope I can take up that dream where I left off . . . but then . . . after all . . . all that is needed to complete it is . . . my willingness to love God with my whole heart, soul, strength . . . and then to enjoy His kingdom with Him forever in heaven!

¹This prayer is taken from the Novena of Confidence to the Sacred Heart.

[*Curtain*]

National Catholic Educational Association New Orleans, April 11-14

"Education for International Understanding" — that's the general theme for the 47th annual convention of the National Catholic Educational Association, which will be held in New Orleans, April 11 to 14.

Between 8000 and 10,000 Catholic educators from all parts of the nation will be on hand for the general meeting on opening day of the convention when an array of persons, prominent in affairs of Church and State, will stress the theme.

These speakers will include: Archbishop Joseph F. Rummel of New Orleans, host to the convention; Secretary of the Navy Francis P. Matthews; Mr. Edward W. Barrett, Assistant Secretary of State; Gov. Earl K. Long of Louisiana, and Mayor deLesseps Morrison of New Orleans, according to a recent announcement by Msgr. Frederick G. Hochwalt, NCEA secretary general.

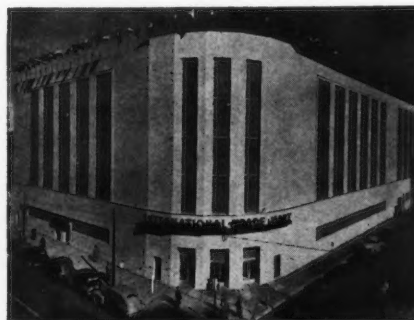
Following the general meeting, the eight departments and sections which comprise the NCEA, will hold individual sessions. All meetings, generally, will be held under the same roof — in the spacious New Orleans Municipal Auditorium. The NCEA departments and sections are: Seminary, College and University, Secondary School, School Superintendents, and Elementary School departments; and Minor Seminary, Deaf Education, and Blind Education sections.

One of the outstanding features of the convention will be the appearance of

the Consuls General from six foreign countries, on a panel discussion during a meeting of the Secondary School department.

The Consuls General who will speak are: Charles Leonard, Belgium; David B. L. Moretzsohn, Brazil; Gung-Hsing Wang, China; Antonio Bruzon, Cuba; Dermot MacDermot, Great Britain; and Oscar Freyre, Peru. Rev. Laurence M. O'Neill, S.J., president of Jesuit High School, New Orleans, will be chairman of the meeting and the topic for discussion will be: "What contribution can Catholic high schools of the United States make toward the promotion of better international understanding?"

Others who will address the Secondary School department sessions will include: Very Rev. Francis X. McGuire, O.S.A.,



The International Trade Mart, one of the show buildings in New Orleans.

president of Villanova College and Dr. John G. Furbay, who will address the opening meeting; Miss Alba Zizzamia, assistant National Catholic Welfare Conference observer for United Nations affairs, and Brother Gerald Schnepf, S.M., of San Antonio, Tex., who will discuss "International understanding through social studies"; Miss Evelyn Peters of New Orleans and Brother Aloysius Blume, S.M., of San Antonio, whose theme will be "International understanding through co-curricular activities"; and Miss Blanche Trezevant of New Orleans, Sister Agnes Anita, S.S.J., of Philadelphia, Brother Bernard Gregory, F.M.S., of Aurora, Ill., and Sister M. Francois, S.N.D., Dayton, Ohio, who will discuss other means of bringing about international understanding.

Msgr. Henry C. Bezou, archdiocesan superintendent of schools at New Orleans and general chairman of the New Orleans committee for the convention, in an article in this issue of *The Catholic School Journal* points out that the Crescent City is an ideal location for the convention, especially from the standpoint of schools. His article recalls that New Orleans has been steeped in Catholic education lore since 1727 when the Ursuline nuns came to the city and established a school. By 1900 more than 40 Catholic schools were operating in the New Orleans area, with a total enrollment of some 10,000. Today there are 99 elementary and high schools serving the archdiocese with a total enrollment of nearly 40,000, while a building program is in progress to add more than a dozen other institutions.

The Vital Importance of the Natural Virtues

*Sister M. Vianney, S.S.J.**

THE fervent little girl who prayed that God would make all the bad people good and the good people nice certainly illustrated the poor advertisements some of us for virtue. In our pursuit of the supernatural life we've forgotten that the adage "goodness attracts" is true only if we comprehend goodness as a combination of the *natural* and the supernatural virtues.

Importance of Personality

Since one of our aims is to win friends and influence people for the kingdom of God, we religious teachers should be working harder than Dale Carnegie, Eleanor Roosevelt, Thomas E. Dewey, and even blonde Eva Peron to cultivate charm, good manners, and an attractive personality. Success in our work depends more upon our ability to get along with people than upon our talents. Most of us can recall someone whose goodness and genius go unrecognized because he can't respect the "Keep off the Grass" signs of other people's pet opinions, is boorish, or who lacks tact. At the same time we can recall one who seems to like, and is liked by, almost everyone. The person who by a simple handshake makes you feel as though you were his personal friend; one who is simple, gracious, natural, and winsome.

Often, too often, do our most glaring discourtesies go unchecked because of the saintly forbearance of our confreres, or the respect that seculars have for our habits. A golden jubilarian once remarked that after living with saints for 50 years she could understand why our Lord spent so much time in the company of sinners. It would be well for all of us to stop and consider just how long a worldly corporation or business would tolerate our indifferent attitude toward its customers. Compare our manners and appearance with those of a receptionist, office girl, clerk, hostess, stewardess, and even the lowly elevator girl. It is vanity to want good looks or prettiness, but it is necessity to cultivate *good* looks and an interesting face which is far more important.

"Be Ye Perfect"

Christ attracted the multitudes by His natural virtue of graciousness. He was a perfect gentleman who according to Cardinal Newman's definition, never unwillingly caused pain. To apply this in our lives we must try, first of all, to analyze the ways by which we offend others, then work on correcting them. The art of being a good mixer in the community and with out-

siders is inborn in some, but it is also an art which can be acquired. Remember this, no matter how virtuous, a bore is still a bore, and a spiritual director once stated that if you gave people their choice from a natural point of view, they would prefer to live with someone in the state of mortal sin than one who snuffles.

Graciousness also means courtesy and deference for others. There is a sad story told about a widow who had sacrificed everything to raise an only son. An extremely selfish and ungrateful child, he finally broke her heart by leaving home as soon as he grew to manhood. The lonely years passed for her, and soon she was ill and dying. The boy became contrite when he heard of this; rushed home and remained at her bedside doing everything possible to make up for the past. One of the last things that mother said to him before she passed to her reward was, "My child, you have made me very happy by this act, but how much sweeter my life would have been if you had been like this through the years."

Example Speaks Silently

In contrast to this is the beautiful memory an elderly priest has of the nun who taught him in the fifth grade. This Sister unconsciously edified the entire class by the utter courtesy and deference with which she treated an eccentric old man who did odd jobs around the school building. "Perhaps," remarked the priest, "I can't remember all of the geography she taught me, but I shall never forget her supernatural charity."

The winning quality of cheerfulness also rates high among the natural virtues for a simple smile, good humor, and an optimistic outlook make others enjoy your company. A sour, gloomy attitude repels others, and sad to say, like the cigarette ads which proclaim "Not a cough in a carload," of some religious it might well be said, "Not a smile in a lifetime." Where some get the idea that a long face and melancholy view of life are synonymous with sanctity is a mystery, for Christ Himself excoriated the sober crepe hanging of the Pharisees, and preached a doctrine of hope and joy in the Providence of God. It behooves us to remember that many judge the Catholic Church by our words and actions. Would it impress the world with the idea that we belong to a happy religion?

Service With a Smile

The amount of good will manifest by just a simple smile is evidenced by an

incident which took place in one of our own Catholic hospitals. A patient requested that a different nurse be assigned him. "Why," exclaimed the Sister superior, "Miss Blank is the most efficient nurse we have. There is none better here on the staff. Why don't you want her?"

"Well," said the patient, "I just can't put it into so many words, but I'd just as soon have someone who smiles once in a while and looks happy about taking care of me."

Catbird or Cardinal

Once a superior met a Sister who was out of sorts, so she sent her out into the garden to refresh herself and get a new perspective on affairs in the convent and school. As the nun walked about the foliage she heard the birds making themselves at home in the treetops. First was the mourning dove chanting its peculiarly plaintive notes; then a brightly colored catbird emitting a harsh cry which was incompatible with its beauty; next was alert Bob White whose exhilarating call made hearts young and gay again; from the bushes near by the brilliant red cardinal joined with his happy whistle, and even plain little jenny wren added her bit to the friendly concert. It didn't take the Sister long to figure out the fact that there were two sour notes spoiling an otherwise pleasant atmosphere, so she turned up the corners of her mouth and walked back to the convent thinking, "Why should I be a catbird when I can be a cardinal?"

The matter of cheerfulness and graciousness isn't always as simple as this, however. There are some days that just aren't our days; days when we can't make a nickel as the saying goes. Everybody has those. Remember way back when you were home and helping with the housework, and just when you got your hands in the scrub water the doorbell rang. Then, while you were answering it, the rice boiled over on the stove, and the baby fell down the stairs, and the water leaked all over the floor through an unknown hole in the wall.

Off Days

Well, the parallel to that is the morning you wake up on the wrong side of the bed with a headache; receive Holy Communion a half hour later than usual due to the pastor's unexpected sick call; then with but 15 minutes left after breakfast to make your bed, do your charge, and get over to the church for the school children's Mass you discover you've mislaid your keys. While you're searching for these, the superior comes and informs you that

*Nazareth Convent, Nazareth, Mich.

two student teachers from the state normal are coming to observe you teach arithmetic, and would you please type some sort of schedule of what you plan to do right away because they might arrive during Mass.

Even though your only typing technique is the pick and hunt method, and your head is throbbing, and there isn't a bit of work on that blackboard, just relax. Wear a big smile until it hurts. You have nothing to lose and everything to gain, for those young ladies visiting you may get a lasting impression of nuns from that one

meeting. Besides, they are, like almost everyone else, more interested in you as a person than as a teacher. And as for your pupils—they know when they're "in for it." You don't want them to go home and say what has been said, "Sister was mad when we got there." The sooner we realize that it's just one of those days and grin and bear it, the better off we'll be, and the more good we'll do.

God will bless you doubly when you practice the natural virtues under trying circumstances because He understands as

no one else can. By His public life on earth He showed us the way to be warm, smiling, gracious, and genteel. He taught that those working for a Ph.D. in the supernatural life should major in the supernatural virtues and minor in the natural. This will make us not only heirs of heaven, but possessors of the earth for, after the supernatural and moral virtues, nothing pays greater dividends than the practice of the natural virtues.

These dividends include success in our work here and now.

Do You Believe in Germs?

*Sister John Joseph, O.S.F.**

My dear Sister Innominata:

Not very long ago a man from the Child Welfare Bureau came to sell our PTA the idea that all children should be as completely immunized against the acute infectious diseases as is possible at present. Knowing your deep interest in all that pertains to the welfare of your "darlings" I decided to share his sales talk with you.

The first sentence was "Do you believe in germs?" That made me a bit indignant, for of course I do, but as he went on my feeling changed from indignation to guilt for he made me realize how very slightly that belief influenced my actions.

I remembered how just last week I gave fourth grade Jack a paper handkerchief that had been in my pocket. He certainly needed it, but oh that pocket! It could easily put that of a small boy to shame. When I thought of my own not-too-clean handkerchief, the odd bits of string and paper and the old insect specimen box with which that bit of tissue had been hobnobbing, I sent up a fervent "Deo Gratias" that Jack had *lost* his sniffles after using it instead of developing new ones.

To most of us, "germs is germs," just as "pigs is pigs," but to the biologist they represent a broad, fascinating field in which one may wander for a lifetime and still cover it only partially.

What Are Germs?

Germs—or microorganisms as they are known technically—are divided into several large groups. Of these, the yeasts, molds, and bacteria belong to the world of plants. Some, such as those causing malaria and amoebic dysentery are animals, while the viruses—archenemies of all living things—occupy at present an anomalous position in the biological world.

All germs are not harmful to man. On the contrary, many are his very good

friends or, at worst, friendly enemies. Without these we would not have our flavorful—and smelly—cheeses; the plants would not be able to obtain the nitrogen they need to flourish and produce food for us and undecayed dead bodies would be piled as high as the Tower of Babel.

The harmful germs of most interest to us as teachers are the bacteria and viruses, for these cause the acute infectious diseases which wreak such havoc in the life and health of school children. Unfortunately many of these diseases begin with symptoms resembling those of the common cold. Parents and teachers who disregard such symptoms in children may, by allowing them to mingle freely with others, become the indirect cause of an epidemic of one or another of the acute infectious diseases.

When the causal organisms of a disease are carried by droplets blown, sneezed, or coughed from the nose or throat, they are known as "air-borne" diseases. It has been shown that most of the organisms in the droplets can be destroyed by ultraviolet light rays. Therefore many schools have installed in their classrooms lights which will produce such rays. When the lights are used conscientiously and according to directions, the incidence of disease is markedly reduced. Some teachers, however, consider them a nuisance and refuse to use them. They thereby become the responsible cause of disease among their pupils.

The diseases caused by bacteria are scarlet fever, streptococcal sore throat, rheumatic fever, diphtheria, and whooping cough. Tetanus, while not so common, should not be forgotten. The common virus diseases are chickenpox, smallpox, measles, mumps, and polio.

Although each disease has its own specific set of symptoms, some are common to all. Any child who is languid, headachy, nauseated, and "sniffy" should be suspect.

If it is not possible to dismiss it from school, it should be isolated in so far as is possible under existing conditions. It should under no circumstances be allowed to mingle freely with the other children.

Disease Carriers

When one child in a class develops a communicable disease every susceptible child in the class is a potential carrier of that disease. In the case of scarlet fever, measles, chickenpox, and diphtheria, any toys, papers, or books handled by the sick child should be thoroughly sterilized or destroyed. Their desks also, should be thoroughly cleaned with soap and water.

Sometimes people unacquainted with the length of time germs will live on such articles hesitate to destroy them if by their nature sterilization is impractical. One such instance cost the lives of several children. The maid in a home was told to destroy all the toys and books used by a child of the family during an attack of scarlet fever. This maid was a thrifty soul and as the articles were almost new, she sent them to her sister's children instead of destroying them. They, in turn, shared them with their playmates. The result was a number of cases of a virulent form of scarlet fever. Several of the children died and another died of complications arising after apparent recovery.

Children returning to school after an infectious disease should be treated with all possible consideration. Many of them return as soon as their quarantine is lifted and have not recovered their normal strength and resistance. The wise teacher will grant them frequent rest periods and in every way help and encourage them.

All Diseases Dangerous

Many parents—and teachers too—are inclined to treat "children's diseases" lightly. They reason that most children get them soon or later and the sooner they

*St. Francis School, Portage des Sioux, Mo.

have them and "get it over with," the better for all concerned. Such people however, do not realize what "children's diseases" may do to a child. They certainly would not push a child into a burning room and expect it to emerge unharmed. Infectious diseases are potentially as dangerous and deadly as fire. Even a mild attack of one of them may leave in its wake a trail of complications that will either kill a child or effectually cripple it for a period of years. Then too, bacteria and viruses tend to become more virulent as they pass from person to person and an organism that began life as a weakling, capable of producing only mild symptoms, may — after passing through several children — become strong enough to produce a very malignant form of disease.

It is not always a sick child who distributes disease germs among its associates. A child may be naturally resistant to an infectious disease but carry its germs about with him. It may happen, too, that after recovering from a disease a child will retain in his body the organisms capable of causing it. Such children are known as "carriers" and they often leave a trail of suffering and sorrow behind them. The presence of a carrier should always be suspected when cases of an infectious disease appear and reappear even after every precaution has been taken to safeguard susceptible children. In such a case every child in a school or neighborhood should be examined by a competent physician in an effort to locate the source of infection.

Diphtheria carriers will very often have an irritating nasal discharge. Any child who has a chronic, crusty sore under one or both nostrils should be examined without delay.

Carriers of disease producing bacteria are more or less easily located by examination of discharges, but virus carriers are not easily found. Any convicted carrier however, whether of bacteria or virus, should be put under quarantine and treatment at once. They should not be released from quarantine until laboratory examinations show them to be completely free from dangerous germs. Since this is sometimes a long and difficult period for the child, teachers should not make it harder by importunate demands that they return to school.

Immunization

Several times the term resistance or "immunity" has been used. By this is meant the ability to overcome or destroy disease germs which find their way into the body. If we are born with this ability it is usually called "natural immunity." If we pick it up during our lifetime it is known as "acquired immunity."

Disease germs always present a definite challenge to the body. Their entrance into it sounds an alarm as it were, which automatically sets in motion certain defense

mechanisms. We all possess more or less natural immunity which holds the invader at bay until the body can either produce a new line of defense or marshal those soldiers it has previously drafted and trained. The degree of illness depends upon the relative strengths of the opposing forces.

For hundreds of years people believed that specific immunity could be acquired only by having the disease. Just when man first realized that he could protect himself without suffering a violent illness I do not know, but when Lady Mary Wortley Montagu — a talented and vivacious Englishwoman, much given to writing letters — accompanied her husband to Constantinople in 1716, she found the Turks practicing a primitive form of vaccination against smallpox. Since smallpox was always present in that city, she had her two daughters — "very beautiful and of marriageable age" — vaccinated in order to protect their "chances for a suitable marriage." In addition she had her whole household immunized.

When she returned to England she attempted to popularize the practice there. She did not succeed, because the method used at that time was to bind a scab taken from a smallpox patient, to the scarified skin of the person to be protected. It was impossible to control the results of such treatment and it is not surprising that it did not achieve a wide popularity.

At the present time — thanks to Pasteur and his successors — man can, and should, protect himself against many diseases. Biological research has so perfected and refined the various immunizing agents that it is extremely rare to hear of unfavorable results following their use. For a long time it was impossible to protect against most of the virus diseases, for viruses grow only in living tissue. The discovery that they could be cultured in the living embryos in fertile eggs has swept away that difficulty however and we can now hope for protection against these enemies also.

Every child can be protected very satisfactorily against the following: diphtheria, smallpox, whooping cough, tetanus, and typhoid fever. They can be partially protected against measles and scarlet fever.

Agents which force the body to produce its own defensive substances give a more complete and lasting protection than do immune agents produced in another animal body and then injected into a susceptible subject. Toxoids and vaccines are examples of the first type; antitoxins and immune sera are typical of the second. Such sera produce an immunity which involves no more effort on the part of the body receiving it than is exercised by a glass when water is poured into it, and is known as passive immunity. It is useful when rapid protection is needed, but is not at all lasting and should be reinforced and made permanent by the use of vaccines or toxoids

as soon as possible after the emergency calling for transient immunity has passed.

The active immunity produced by vaccines and toxoids is produced slowly, over a period which varies with the specific substance used, and its production always causes some degree of discomfort. The results in terms of protection however, greatly exceed any slight discomfort suffered. Such immunity is more or less lasting and is the only type to be relied upon. Passive immunization should be used only as an emergency measure to protect those who have not been actively immunized.

Active immunization should begin early. Babies can be safely immunized against whooping cough at the age of three or four months. By the time they are six months old immunization against whooping cough, diphtheria, smallpox, and tetanus should have been started. *No child should be deprived of this protection.* There are in most localities centers which distribute the necessary material to private physicians or clinics. Most places too, arrange to immunize poor or needy children free or at cost.

At intervals of several years it is customary to give "booster shots." These stimulate increased production of protective substances and reinforce those already present. In this way a child may be protected throughout the entire critical period of growth and development.

Statistics show that during the past 35 years the death rate among children, from the acute infectious diseases, has dropped steadily. The greatest drop is found in those diseases against which protection is possible. If cover-all immunization was more generally practiced the decrease in the death rate would be really spectacular.

Protection against tetanus has been mentioned several times. This is not listed with the acute infectious diseases but every child should be protected against it. Splinters, cuts, lacerations, any type of puncture wound may be potential sources of infection. The best known symptom of the disease is lockjaw, but that is only one manifestation of it. No one who has seen an animal or child in the convulsions accompanying tetanus would ever again deprive children of protection against it. Any child not immunized against it should receive a shot of antitoxin as soon as possible after infliction of even a small puncture wound. If by chance you send a child to a doctor and he just laughs at the wound, don't let it discourage you — you've been wiser than he as he may find to his sorrow.

Physical Examinations

Another disease we cannot ignore is tuberculosis. It is not possible at present to immunize against this but certainly we can protect children from it. They should be carefully shielded from possible sources of infection and should have a thorough physical examination once a year. This ex-

amination should include a tuberculin test. If this is positive it should be followed by X-rays. The Antituberculosis League usually is very co-operative in arranging for the examination of needy children.

If children live in communities where the water supply is not safeguarded, they should be immunized against typhoid fever. This can be done very early and should by all means be done before a child enters school.

Teachers can do much to prevent the spread of disease. In addition to *encouraging* immunization and segregating children who seem even slightly ill, they should *discourage* certain customs dear to childish hearts. These include the promiscuous sharing of cups, towels, apples, ice-cream cones, candy suckers, etc. One day, one after another of my children developed temporarily swollen cheeks. Investigation showed that a particularly flavorful "jaw-breaker" was making the rounds. Each child sucked a while, wiped it off, then passed it on. By the time I discovered it almost half the class had had a suck. After seeing children survive things like that one feels that their Guardian Angels must be kept pretty busy sterilizing things for them.

BLESSINGS

*Sister M. Wilfrid, O.S.F.**

What a mint of blessings the Church possesses, if only the faithful in general would draw more frequently upon them. Faith must be present at all times in order to obtain results. Just as the perfume of the rose does not attract the bee, so it is not the pomp of the religious ceremonies that draws souls to Christ, and causes them to believe in the benefits derived from the many blessings of the Church.

There must be an inner urge, a something tingling in the veins, a tug at the human soul to awaken a lively faith. Yes, a faith which will force Christ to emerge from the mist, and attune men's lives to the dictates of grace. Surely then, all Catholics should have great trust and confidence in the blessings offered to man through the consecrated hands of a priest.

To illustrate what I mean by the above, I shall endeavor to confirm the statements by a few stories that came within my experience.

When my own brother was just a young lad, he was compelled to remain several weeks in bed due to a poison sustained by eating some common fruit. His condition grew gradually worse until finally one of the girls in the family ran out and called the priest without notifying my mother.

The pastor came in all haste, and when he entered the home my mother led him to the parlor, and in her jovial way began to joke, much to the chagrin of my sister who had

Justice and Mercy

Upon thinking it over, doesn't it seem to you that this whole matter of disease and immunization is a wonderful example of both God's justice and His mercy? His justice demanded that disease come into the world after the sin of our first parents. But justice also demanded that the descendants of Adam be given a means of defense against disease if they cared to use it. Since the defensive way was more or less obscure, God's mercy stepped in and enlightened man so that he discovered and perfected his method of protection.

We are so used to thinking of divine justice and mercy in terms of the supernatural that we often neglect to apply them to the natural order also. As a result we overlook many things which could remind us that the world and all its creatures are held tenderly and lovingly in God's everlasting arms. The pupils in our schools are spiritual children whose beauty of mind and body the fifth commandment binds us to keep from harm. Therefore wouldn't we be wise to emulate Lady Mary's zeal by protecting them from disease which could so easily and tragically maim them and mar that beauty?

told the priest that my young brother was dying. Seeing that my mother made no mention of her son's illness, the priest asked her if Thomas were sick. All this while my sister felt very puzzled about it all.

My mother explained all to Father in a whisper, and then ushered him into my brother's bedroom, where my brother was delirious, and crying and calling out loud how much he hated to die, etc. Father spoke kindly to him, and explained the benefits of the blessing for the sick. Thomas became calm and unusually quiet while Father recited special prayers for this purpose. Then he gave Thomas his blessing, and departed. From that moment on his progress became manifest, and, within two days, he was able to attend school. All attribute his health to the blessing of a priest.

Isn't it too bad that so often men do not make use of the great "treasure-trove of the Church, which incorporates all things to Christ by means of a blessing?"

On another occasion, Mrs. Cary afforded great material help and support to a priest who was located in an impoverished parish. During one of their conversations, the priest told Mrs. Cary that on his ordination day he asked for the grace to assist the sick according to God's will. How glad he was that this request was answered, for he could be of so much assistance to the suffering.

A small child who sat on the floor playing with her toys overheard this and said, "Oh!

I know someone who is sick. Mrs. McGraw, our neighbor, has a big lump right in back of her ear. Won't you cure her?"

Father looked down at the pleading eyes of the child, and answered, "Well bring her here, I shall give her my blessing."

With a heart overflowing with faith and zeal Mrs. McGraw came and received for the first time a special blessing for the sick.

Every day this little child stopped there and asked Mrs. McGraw eagerly if the lump went away yet.

Always her benefactor answered, "No, not yet but it will in God's good time."

The little child continued her questioning virtually every day for about two weeks. Her joy was complete when Mrs. McGraw bent down and proved to her that the ugly lump that had tormented her for so many years had vanished like a thief in the night.

It is well for us to realize that a priest has the power to bless even the humble salt on the table as well as the vast fields on the farm together with the barns and animals there.

All readers who knew of Rev. George Hoffman of Emery, S. Dak. will testify to the truth of this blessing, for there were many witnesses.

For days they were threatened by terrific storms, when all of a sudden the dreaded monster of a funnel-shaped mass headed toward the little village with a vengeance. People from all around phoned to Father or ran to his home and begged him to prevent the calamity. The saintly priest went to the church, removed the monstrance, and while all prayed in one accord, he lifted the monstrance toward the oncoming enemy and, making the sign of the cross, asked God for mercy on his people. Like a whipped dog, the tail of the tornado twisted about and was soon lost in the horizon.

All assembled in the church and thanked God heartily for protecting them through the medium of a blessing.

In the summer of 1947, I was called to my dying mother, who was given up by the doctors. After trying to do all that a dutiful child should do, I discovered that mother had not consented to the reception of the sacrament of Extreme Unction for fear of death. Without further hesitation, I sent for Father and asked him to give mother the last Viaticum, and any blessing that might bring relief.

Father gladly consented, for he too felt that mother could not last many more days. She is now 94 years old, hail and hearty, and does all her own letter writing too. All during the time that Father administered the blessings of Extreme Unction, she in turn prayed for and blessed him. The very next day, she was able to sit up and surprised all by dressing herself and presented herself at the table for dinner.

Could anyone doubt the benefits of these blessings, when such scenes are enacted day after day before our eyes? Yes, we have a bank of blessings, if only more people would make investments.

*Sisters of St. Francis of Assisi, Milwaukee 7, Wis., Sacred Heart School, Early, Iowa.

The CATHOLIC SCHOOL JOURNAL

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March — Vocations

Holy Mother Church moves very slowly in crystallizing her religious practices. The tradition in the Church is so strong and the tradition is backed up by holy practice and time is the great crystallizer.

A number of forces are now at work here in America to create more and more interest in the idea of vocations and that in the month of March under the patronage of St. Joseph. Since St. Joseph is the Patron of the Universal Church and since vocations are, of course, the very essence of the life and the growth of the Church, an attempt is being made to use the Feast of St. Joseph as the high point in a Vocations Program.

In many schools now there is a Vocations Program on the Feast of St. Joseph. The ordinandi every year are allowed to come to the schools and discuss vocations from the seminary angle. Plays and programs are presented to fix the vocations idea. St. Joseph steps out of the liturgical calendar as a very active participant in a very fundamental Catholic school activity.

The world is now looking to America for vocations. Men like Archbishop Cushing of Boston, are exceedingly conscious of the opportunity and the obligation to supply from America the deficiency in vocations suffered in practically all the countries of the world. St. Joseph will do his best in this great project but it is our obligation and our opportunity to co-operate to the fullest and to do our own little bit. — F. B.

Most Rev. James T. O'Dowd

Auxiliary Bishop James T. O'Dowd (1907-1950), Archdiocese of San Francisco, was killed in a motor accident during February, 1949. Bishop O'Dowd had been the diocesan superintendent of schools in San Francisco. He was the animating spirit in the meeting of the National Catholic Educational Association in San Francisco in 1948. He participated effectively in the programs of several of the departments, showing his wide educational interests. He did an exceptionally good job as diocesan superintendent of schools which was undoubtedly the basis for his being raised to the Episcopate.

The Church generally, and more particularly Catholic education, suffers a severe loss in the death of Bishop O'Dowd. We had reason to expect a vigorous and intelligent leadership, which augured well for Catholic education. But, in His infinite wisdom, God took him to Himself. He has earned through God's grace, a mansion in his Father's house. It will be to him a place of refreshment, light, and peace. — E. A. F.

What Economics Do We Teach?

The pendulum of labor relations has swung from the days of Baer of the Reading Railroad to the days of Lewis of the coal mines. Whenever either side was in a favorable legal position, it took advantage over the other side, and acted in total disregard of the public interests. With all our efforts to outlaw war between nations we have done everything we could legally and otherwise to promote war as the regular solution of industrial problems. We seem helpless, for example, in the present situation, and we do not have the courage to do anything about it.

With all the graduates of our Catholic high schools and colleges we do not affect the situation. The Papal Encyclicals are used both inside and outside the Church to keep the pot-a-boiling. Even the Communists use the Encyclicals for their own nefarious purposes. We need the teachings of the Encyclicals as a living gospel of Catholicism — not repeated in its sonorous phrases, but as a guide to co-operation for industrial peace. Cardinal Spellman has stated in the *America* weekly of February 12, the guiding thoughts. He says:

The right to regulate the use of wealth in the public interest is universally admitted. But in the essential interest of the common good for the common man we must also admit the right to regulate the terms and conditions of labor, and in the interests of the working man himself we need set our faces like flint against mob violence just as against the lawlessness of employers, remembering always that each must render justice to the other.

The object of the Encyclicals is to apply the moral law to economic relations, not to be used to confirm the techniques of industrial war. The only purpose of the Popes in the industrial conflict is moral, not economic, that justice may exist among men, and co-operation for the common welfare. — E. A. F.

Spotlight on Vocations

For several years the March issue of THE CATHOLIC SCHOOL JOURNAL has been featuring material on vocations. We are privileged to head the section devoted to vocational material in March, 1950, with an article entitled "Spotlight on Vocations" written by a good priest who doesn't sign his name. The article was prepared at the request of His Excellency Most Rev. William T. Mulloy, bishop of Covington, Ky., who has forwarded it to us.

Bishop Mulloy has organized his priests, religious, and lay people in an active campaign to promote vocations to the priesthood and the religious life. Since about half the counties in his diocese are without a church or a resident priest, and the same situation prevails in a number of dioceses, he has called upon his flock for prayer and Catholic Action to supply the need — and his efforts are producing results.

The Catholic school should help each student to discover the vocation to which he is called and help to put him on the right road. The graduate should know the requirements for the vocation to marriage as well as those for personal service in the King's household. Let teachers and pupils and parents pray for guidance during St. Joseph's month and "Pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest." — E. W. R.

ADVICE TO CHRISTOPHERS

Father James Keller, M.M., founder of the Christopher Movement, in a recent address to the San Francisco Association of Catholic newsmen urged Catholics to seek careers in television and the field of atomic energy. The growth of television brings out a need for wholesome entertainment for young and family audiences, Father Keller stated.

RED PROPAGANDA IN SCHOOLS

The Soviet Embassy in Washington took advantage of the recent Christmas season to make a special offer to teachers and librarians in the United States. A slick magazine called *USSR* was sent to many with the offer of 24 issues for \$1. The magazine goes to great lengths with stories and photographs to show the poor victims of capitalism what they are being denied by not living in the Soviet. Reactions ranged from angry letters to the embassy asking to be removed from the mailing list, to use of the magazine in classrooms as an example of what lengths the Soviets would go for propaganda. Many librarians merely filed the crude efforts in the wastebasket.

Practical Points on Teaching Chastity—Part One

James D. R. Ebner

THE catalog of unreal notions can be drawn out to great length; however, those which most successfully grieve earnest boys and girls, and alienate others of bad or indifferent disposition can be grouped under two headings: (1) slights upon the intelligence of youth and (2) slights upon their good will.

Belittling Their Intelligence

These two phases of misunderstanding seem to be operative in most adult-adolescent conflicts. How they affect youngsters in the matter of sex might be described in this fashion:

"Many parents and teachers do not realize that we have two eyes and two ears, connected with a brain. Sex being so wide open nowadays, how can we remain ignorant of what goes on—unless we're completely witless? Besides that, unless we were made of reinforced concrete instead of warm flesh, how can we remain unfeeling to the allurements in sexual temptation? So why should grownups talk to us as if we were still infants? Why should they pretend that we don't know the score?"

Many adults do not recognize facts; they persist in confusing innocence with ignorance, intelligence with experience and maturity. They apparently suppose that when youngsters say little about sex, they therefore do not understand what goes on; and that if youngsters do not formally announce their discovery of adult pleasure in sex, they therefore do not feel the strong pull in temptation.

Making Sure of Youth

Such a myopic view is not the one adopted by the realistic old Mother Church. She realizes that young people do not have to be mature in order to understand sex; at an early age they can know it adequately in a scientific, detached manner. Moreover, she realizes that if they do not become conscious of the pleasurable aspect of sex through initiation by companions and the like, then they inevitably learn from nature, and that in their early teens. Hence, when it is a case of safeguarding the sacrament of matrimony, the Church takes no chances on underestimating youth. She follows Canon 1082:

In order that matrimonial consent may be possible it is necessary that the contracting parties be at least not ignorant that marriage is a permanent society between man and woman for the procreation of children. This ignorance is not presumed after puberty.¹

Belittling Their Good Will

Of course, in proportion as adults are blind to youth's perception of sex, so they fail to appreciate youth's good will in the matter. This second phase of misunderstanding, fol-

EDITOR'S NOTE: This fourth installment on the pedagogy of chastity is published with the *Nihil Obstat* of Very Rev. John J. Clifford, S.J., of Mundelein Seminary and the *Imprimatur* of His Eminence Samuel Cardinal Stritch, Archbishop of Chicago.

lowing as a corollary to the first, is here described as boys would express it:

"Many parents and teachers don't give us credit for trying at anything—purity included. We can resist a hundred temptations interiorly and go on being classified as overgrown children who don't know their hand from their foot. But let us do one immodest thing, and then we are set down as unregenerates, as sex morons. Even in the confessional we sometimes get the same treatment. Why can't they see that we want to go right, even when we fall? Why don't they take into account the big temptations we did resist? Why don't they give us more help and advice and less nagging and condemnation?"

Men of Good Heart

Naturally, it is easy to be content with surface observations. And since the modest and pure fellow necessarily leaves unspoken his high resolves and noble aspirations, his temptations and his victories, he can be misjudged as having little knowledge or desire for forbidden things.

Moreover, it is not easy to see the good in bad dispositions, to bear with weakness, to wait and pray for improvement. It is a test of adult insight and sympathy to deal aright with the fainthearted or the self-sufficient. Yet the standard of compassion and patience has been fixed by Christ Himself, and Christian guides can do no less than copy their Master.

Because at some time or another most Catholic adolescent boys find the chastity problem a pressing one, and because they are generally eager to do what they know is right, they resent an approach that is not suitable or just. Consequently their lack of enthusiasm for those who underrate them, and their loyalty toward those who understand.

A Boys'-Eye View

These observations are newly supported by statements which two thousand high school boys made about retreat masters. Since the function of preacher is much the same as that of teacher, what the lads say about one applies as well to the other. In a survey conducted by the present writer and a col-

league, Julius Timothy McNary, M.A.,² their opinions were drawn out by three questions:

1. Which qualities do you like least to find in retreat masters?

"Poor speaker" ranked first, "lack of friendliness and understanding" second (with 540 mentions), "poor voice" third, and "lack of openness and honesty" fourth (with 246).³ These statistics were derived from answers such as the following:⁴

"Tendency to consider audience as hardened sinners."

"Fear that he's shocking the 'little boys.' Narrow-minded attitude."

"One who doesn't seem to know the greatest dangers to high school kids."

"Lack of sympathy. Critical. Inclined to sit back and scoff rather than pitch in and help."

"Shyness of discussing sex—after all we're not kids any more."

"Dodgers: who say a word or two on a subject which is most important."

"Beating around the bush."

"A person who doesn't know much about people and the different troubles we have during life."

"Talks as if we're all damned sinners."

"Afraid to come out with things that he should, but only touches on."

"He hesitates to tell us about things we should know, but it is difficult to find someone to tell us."

"One who talks to us as babies and not men!"

Desire for Enlightened Charity

2. Which qualities do you like most to find in retreat masters?

"Good speaker" comes first, "sympathy and understanding" second (with 1001 votes), and "openness and honesty" third (with 795). Here are representative replies:

"Ability to reach into the mind of the student."

"Wit and frankness. Also a knowledge that the boys he is speaking to aren't so innocent."

"One who comes to the point and does not stammer over a delicate subject."

"To be friendly with the fellows. To look at the sinner's side to see how hard it is to go straight."

"One who talks straight from the shoulder and doesn't beat around the bush."

"They are frank and give you the sort of talk your father should give you but usually doesn't."

"One who talks straight from the shoulder and doesn't beat around the bush."

"Young and friendly, frank and sincere."

"One who knows boys and likes them, who knows what to talk on, and is qualified to speak on subjects for boys."

"Holiness and friendliness; sincerity and honesty to boys. One who will tell us our troubles as if he had them himself. Determined to help us."

Boys' First Choice

3. Describe the retreat master whom you liked most.⁵

"He was a young man and he knew our faults and our sins almost to the letter. He understands the hardships of keeping out of sin. He showed a great love of God and of his work, and, above all, interest in his students."

"A kind, friendly man who, while pointing out

¹This, and all following reference numbers, refer to "Footnotes and References" at the end of this article.

your wrongs, also shows you a way to gain grace to overcome them."

"The priest was very frank. He didn't mince words. Everyone knew that the sins existed so that he didn't tell us anything new. Only he gave us the standpoint of the Church and not the street. I think it was in my freshman or sophomore year."

"A retreat master that realized the problems of high school boys and dealt with those. He used the common language when talking of sex especially. And everyone understood him fully. That's what I like about retreats."

"He talked to young men and not as if to children. He was sincere in everything."

"Talking over matters all should know and not hush-hush like so many do."

"One who has a good sense of humor, loud voice, who knows girls as well as boys, who understands our view of girls, teachers, etc."

Winning and Influencing Boys

That our Catholic students respect a frank approach to the purity problem is a fact which can be ascertained by any sensible teacher. And amongst written avowals we find the testimony of Sister M. Agnesine, S.S.N.D., who remarks that she has always had a fine response, and never once "any levity or irreverence in connection with this work."⁶ Dr. Exner states that "there is nothing inherent in the young" which makes such instruction difficult. "They react to it as normally and as splendidly as to any other life interest handled wisely."⁷ Speaking from his classroom experience, Father Matthew O'Neill, O.Carm., vouches that "by a careful and modest presentation of the need and sanctity of these natural sex functions, every inclination to laugh or snicker will quickly disappear."⁸

The Direct, Mature Approach

It appears evident, then, that our high school students look for the same open, straightforward treatment which adults expect. They look for it in lessons on the sixth commandment no less than on the fifth and seventh; on marriage no less than on the other sacraments. Whether he says little or much, the teacher says it modestly forthright and unhesitating.

Such a manner is the only proper one in the opinion of priests like Father Edwin Kaiser, C.P.P.S., S.T.D. What he recommends to retreat masters is good advice as well for teachers:

Since so much is already known by our high school students, this matter should be handled quite frankly, at least as a rule and in most places. But there must always be the becoming seriousness. Nothing could be more baneful than an over-imaginative or excited or flippant treatment. But the earnest, matter-of-fact statement of realities, of what constitutes sin, of the seriousness of the sin because of its grip on human nature, of the dangers and occasions—all this is imperative.⁹

Advice From the Experts

"Whatever instruction is given then on the subject of sex and purity," writes Father Connell, C.S.S.R., J.C.D., S.T.D., professor of moral theology at Catholic University, "must be definite and fully intelligible." Beyond that, when talking to secondary school students, the teacher would do

the perfectly normal thing, in the treatment of the sixth commandment, to explain that fornication means the sexual union of one unmarried person with another unmarried person. In fact, this is the explanation given in the Baltimore Catechism, No. 3, recently issued with episcopal approbation (Q. 256). Again, such expressions as "sexual pleasure," and "sexual appetite" are perfectly proper in the high school classroom, as the same Catechism indicates. In a class of boys there would be no objection to the use of the term "masturbation" or "self-abuse" by the teacher; and if he thinks it is not understood by some, he can explain that it means the arousing of full sexual pleasure by actions with oneself, and that it is always a mortal sin.¹⁰

Since in the higher grades "it can be taken for granted by the teacher that the pupils are aware that sexual intercourse is the essential element of conjugal rights," therefore "there is no need to be reticent in treating of matters that can be understood only by one who is aware of this fact."

Squarely Facing the Issue

When establishing his manner of approach to chastity lessons, the teacher must look less to his own taste than to his duty. Hence the explicit statement from Father Connell that

in explaining the preservation of our Lady's virginity during the birth of Christ it should be pointed out quite clearly that the membrane which is ordinarily ruptured on the occasion of sexual intercourse and which naturally could not remain intact during childbirth remained unbroken in the case of the Mother of God. If this is not adequately explained, how can the pupils understand the full significance of the beautiful doctrine of our Lady's perfect virginity? For a Catholic high school teacher to balk at explaining this point in a high school class would be an indication of an unjustifiable prudishness.¹¹

When he comes to treat of arguments and offenses against the holy virtue, the teacher can do no better than take his cue from Pius XI, who was at once lofty and frank in the encyclical on marriage. The Holy Father was deliberately frank, and explained himself:

Since, in order that the deceits of the enemy may be avoided, it is necessary first of all that they be laid bare; since much is to be gained by denouncing these fallacies for the sake of the unwary, even though We prefer not to name these iniquities "as becometh saints," yet for the welfare of souls We cannot remain altogether silent.¹²

Therapy of Sanity and Balance

An explicit treatment is the best method of dissipating the evil mists surrounding chastity. In fact, any effort at keeping the topic on the level of good sense is a step forward. It is poor pedagogy to create an air of furtiveness, or of mystery and hocus-pocus. As much as possible, chastity lessons ought to be conducted no differently from other units, and in the same clearheaded, unruffled fashion.

However, despite a cheerful, sensible approach, there is no denying that a certain degree of tenseness is natural in discussing some aspects of chastity. But since it is a safe rule that jocose humor has absolutely no place in such lessons—if at all in any religion lesson—the teacher must contrive other methods of rendering the students less self-conscious.

Saving the Boys Embarrassment

One way is to avoid references in the second person; instead of "You will experience this," rather "A growing boy will experience this. Another scheme, valuable aside from its effect of easing strain, is suggested by an experienced educator:

In treating this subject, I have always required the boys to take notes . . . for it gives them the occasion to look down at times, and writing the terms gives them confidence to use the same in discussion. It is a welcome digression in a tense situation—which you find no matter what the ages of the boys, for many boys are naturally reserved.

But if, after all, the teacher finds his own embarrassment unmanageable, he will have to depend upon printed matter to carry the message. And because few textbooks used today pretend to approximate the needs of a class, he may have to utilize outside material.

He can read selected passages to his students, as one young teacher did from the model talk available in *How to Give Sex Instructions* by Father Bruckner, S.J.,¹³ pausing now and then to comment. Other model talks are provided in *Accent on Purity* by Father Haley, C.S.C., and *Fundamental Talks on Purity* by Father Sylvester Juergens, S.M.

Instructing From Booklets

The embarrassed teacher is fortunate if he has at hand enough copies of a standard pamphlet to equip his whole class. He can accomplish a great deal by making assignments from it and testing afterward, even when he does not take class time to explain and discuss it. Some enlightened administrations, it should be added, fill up the gap in moral study by putting such sets of pamphlets within easy reach of the classroom instructors.

Several teachers report good results by using *Safeguards of Chastity* by Father Fulgence Meyer, O.F.M., as the text for lessons to younger lads.¹⁴ In like manner, others have adopted *Modern Youth and Chastity* by Father Kelly, S.J., S.T.D.;¹⁵ while this booklet is really addressed to college students and is a moral treatise of high caliber, it has been well recommended by various retreat masters and educators as a text for high school seniors.

Exclusively for Sophomores

A new pamphlet, *The Ring* by Brother Lucian Alphonsus, F.S.C.,¹⁶ should prove an excellent unit for male underclassmen whose textbooks do not furnish matter sufficiently complete, clear-cut, and specific. Actually a reprint, *The Ring* has been taught for a number of years as Chapter X of Brother's *Living With Christ, Course Two*, a text tailor-made for second year boys that can afford to be detailed and single eyed.

Armed with such a book, the teacher finds his pedagogical problem cut down to a minimum. The unit on sex follows in sequence, casually and naturally. It treats the topic in detail and in plain enough terms. When developing and expanding the printed matter, the teacher need only make references to delicate items which otherwise might have to be dwelt upon. His own talks or remarks are

occasioned by the book, with no appearance of extraordinary proceedings; even pamphlets, useful as they are in providing material for accurate study and fixation, suggest something special and ceremonious.

Eradicating False Modesty

However, unless the teacher achieves the proper perspective on sex first for himself, there is not enough profit in manipulating classroom devices, especially: if unconsciously or otherwise he urges his sense of delicacy as a cloak to cover his sloth; if he is emotionally immature; if his own early impressions of sex were unfortunate and his later training tense and maybe unbalanced; if he is one of those good but narrow persons obsessed by the physiology of sex, to whom chastity lessons spell sex organs and carnal sins, and marriage means little beyond coition and obstetrics. Such a teacher may be underrating not merely the modesty but also the learning, experience, or prudence of educators who disagree with him.

Nothing But Truth

Related to the norm of open and explicit instruction is that of truthfulness. There are broadcast among millions of people more pernicious, base, and false notions on sex perhaps than on any any other subject. In a great sea of error it would be sad indeed were Catholic schools not little islands of truth—true data, true principles, true ideals. This is certainly in line with the view of Pope Pius XII, who in an allocution to mothers and teachers, was at pains to warn against giving youngsters "wrong ideas or wrong reasons for things."¹⁷

Indefensible, then, are those half-true worldly maxims and those medical superstitions handed on by Catholic educators through ignorance and negligence, or those pious frauds perpetrated for ends viewed as good. In this latter category is any falsely modest attempt to conceal the Blessed Mother's maternity, such as stating that on Christmas night Christ left heaven to take His place in the crib. (It would be interesting to see how some pedagogues would have the Hail Mary reworded.)

Not All the Truth

Merely to speak truth, patently, is not enough; the dictates of modesty and pedagogy require the teacher to economize. In delicate matters, besides, this course of action is the one favored by boys and girls themselves, for they are generally content with a small amount of sex data and facts about impurity.

And should some individuals evince more than ordinary interest, on behalf of their mental health "the subject of sex should be treated in a talk or a connected series of talks" and "should then be dropped completely."¹⁸ The teacher explains why even lawful curiosity has to be tempered. Clearly, that teacher who is frank and open about

what he does say is in a good position to convince when he recommends economy.

Young people can readily see that they do very well with but a handful of good eating principles, leaving details to the diet experts; when the chastity situation is put to them in the same light, they realize that more than the modicum of sex and moral data are best left up to parents and teachers, physicians and priests.

The Problem of Questions

The duty to be both truthful and tactful together can be a trial when youngsters ask questions. Especially then, warns Pius XII, "whatever their questions may be, do not answer . . . with evasions or untrue statements which their minds rarely accept."¹⁹ This is the psychological moment "carefully and delicately to unveil the truth as far as it appears necessary, to give a prudent, true, and Christian answer to those questions, and set their minds at rest."²⁰

As for inquiries made in public, the teacher invariably honors the good faith of the questioner. Except the obvious "smart aleck"—who is dealt with summarily—all students are presumed to be in good faith and therefore merit a serious if not exhaustive reply. An overcandid question written or oral might be answered generally before others, the complete treatment being reserved for later in private. But such a question must not meet with sarcasm or censure.

Sometimes in all innocence a boy asks about the chastity within the Holy Family; in this event, the wise teacher would refuse to remark "Decent persons never have thoughts like that." Instead, he would seize the opportunity to give a beautiful exposition of the relations among Jesus, Mary, and Joseph.

When treating of specific cases, and particularly when proceeding to handle questions which seem more autobiographical than speculative, the teacher always prefaces his response with the statement that *judgment on personal problems belongs to the confessional*.

Controlling the Questions

Here, as in every other phase of classwork, the teacher's personality and past performance condition whatever measures he will adopt in order to delay or restrict questions. Without loss of interest or rapport, some can disallow oral questions during chastity and marriage items, considering only those inquiries which they find in the question box each day after class and which they can prepare to answer. Some even postpone questions to the end of a section or unit, remarking that most of the students' problems will be anticipated in the course of the lessons.

But it should be emphasized that when a teacher does permit questions to be brought up in class, he must reply sincerely—or else take the consequences. If he can manage answers which are good, or at least satisfactory, he has won a great advantage. And unless he has already proved incompetent, he

will gain respect even when he is obliged to say "I'm not so sure; I'll check and tell you tomorrow."

But if he befuddles the issue, if he goes off on a tangent, if, in fine, he "beats around the bush," then he loses face. Adolescents are not deceived by such tactics, having used the same to cover up their own lack of courage or information.

Finally, teachers who usually refer inquiries back to the class (according to the maxim: Answer a question with a question) make the most of a good device when during purity lessons, too, they employ their customary formulae: "What do you think is the right answer?" or "Who has the answer to that?" or "Who sees his difficulty?"

The truthfulness and candor discussed here, plus the adaptability taken up in a previous installment, constitute the three most difficult of the norms enumerated by Father Connell. The other six,²¹ pertaining not so much to method as to subject matter, are treated below in the discussion of the content chart published in the February *Journal*.

(To be continued)

FOOTNOTES AND REFERENCES

¹⁷T. Lincoln Bouscaren, S.J., S.T.D., and Adam Ellis, S.J., J.C.D., *Canon Law* (Milwaukee: Bruce, 1946), pp. 498, 499.

¹⁸A project which reached 15 boys' high schools in 12 cities ranging from Los Angeles to Brooklyn.

¹⁹The complete tabulation is available in the *Homiletic & Pastoral Review* for September, 1949, pp. 957-960.

²⁰The statements are quoted as the boys wrote them, with no change in grammar; but with phrases omitted here and there, and not indicated by the customary three dots.

²¹See further responses in "The Junior Pews Talk Back," *Homiletic & Pastoral Review*, November, 1949.

²²The Sixth and Ninth Commandments, *Catholic School Journal*, May, 1930, p. 163.

²³The Sex Factor in Character Training, *Journal of Social Hygiene*, October, 1924, p. 386.

²⁴A Study of the Moral Principles Relative to the Sixth and Ninth Commandments of Nine Hundred High School Freshmen Students (unpublished master's thesis), University of Notre Dame, 1942, p. 17.

²⁵High School Retreats, *Homiletic & Pastoral Review*, December, 1929, p. 262.

²⁶This and the following quotation from "Sex Instruction in the High School," *Catholic Educational Review*, September, 1949, p. 445.

²⁷*Ibid.*, pp. 445, 446.

²⁸"Casi Connubii" in *Five Great Encyclicals*, Paulist Press, New York, 1939, p. 91.

²⁹Queen's Work, St. Louis, 1937 (25 cents).

³⁰St. Francis Book Shop, Cincinnati, 1929 (25 cents).

³¹Queen's Work, St. Louis, 1941 (25 cents). This and Father Meyer's pamphlet are favorably reported on in "Boys and Their Spiritual Reading," *Catholic Educational Review*, October, 1948.

³²St. Mary's College Press, Winona (Minn.), 1949 (25 cents).

³³"Guiding Christ's Little Ones," N.C.W.C., Washington (D. C.), p. 7.

³⁴Some Notes on the Guidance of Youth by Father Daniel Lord, S.J., Queen's Work, St. Louis, 1938, p. 104.

³⁵*Op. cit.*, p. 7.

³⁶*Ibid.*, p. 10.

³⁷These six norms: (1) chastity is a positive virtue, (2) do not exaggerate the sinfulness of impurity or the physical effects, (3) explain the malice of impurity in specific terms, (4) sex is not shameful in itself, (5) foster optimism in temptation combated with God's grace, (6) give instruction on marriage.

Trappists Plan New Priory

The Trappists are making their first arrangements for the establishment of a priory in Pawhuska, Okla. The foundation will be dependent upon New Melleray Abbey, Peosta, Iowa.



*The Annunciation: A silhouette cut-out designed by Sister M. Leonelle, S.S.N.D., St. Mary School, Belleville, Ill.
The original was a silk-screen reproduction.*

Practical Aids for the Teacher

Tests: Some Strengths and Weaknesses

Sister M. Christine, I.H.M.*

Why do teachers give tests? I'm proctoring one now and wondering. Of course I could give you any number of reasons, having just been on a self-survey committee whose duty it was to propound such questions and produce the answers. But after propounding and producing for at least six months, I am still wondering.

Probably everyone concerned with the giving or taking of tests has, at some stage or other in his educational career, wondered about their value. The taker of tests doubtless has had many misgivings, especially if these tests have ever got in the way of his cherished important-at-the-moment projects. He may have regarded them at times as the evil inventions of hated task masters or the utterly useless busy work that convention demands at the end of a term, the convention that necessitates the cramming of a few hastily memorized facts into his head the night before the dreaded ordeal.

But in his better moments he might have regarded the test as a motive for reviewing the course, seen it as a time for stepping back from the maze of intricate detail and getting a bird's-eye view of the significant. He could have viewed it as a stimulus to his powers of organization, a challenge to his intelligence.

Givers of tests know that, in addition to many other things, they can be used as motives for study, means for diagnosing the strengths and weaknesses of individual pupils, and as norms for determining grades. But they also know how very unsatisfactory they can be for some of those very purposes. Take, for instance, Patricia, who had the mumps and had to take her test out of time. She, still shaky—it was her first day up, and she had not felt like eating—read the poem, wrote its thought, and missed the point. Her teacher, on picking up the blue book said, "Oh, so that's what you think the poet is saying." Whereupon Patricia reread the poem, grasped its meaning, and wrote a completely satisfactory paper. Without that comment, that particular test would have marked its taker a very stupid person. With it, the test showed that she had above average mentality. But the other 240 takers of the test had no comment made to them, and who knows how many of them were not feeling up to par?

So there are problems to consider in this matter of testing. But, on the whole, if forced to come to a conclusion at this point, I should say that tests are valuable. My reasons? Well, let us be concrete—or at least specific.

On May 22, 1948, an English test was given

to the freshmen of Marygrove College. It started at ten and lasted for two hours. The students wrote steadily, diligently, some almost feverishly, during that time, and stopped reluctantly when the final bell rang. After it was over excited little groups gathered in the hall to find out, "How did you answer this?" "What did you say about that?" And the questions were put forth not merely as estimators of what the mark might be, but they came as the result of an earnest desire to probe more deeply into the thoughts stimulated by the test questions; to penetrate their possibilities; to know the answers because the answers were worth knowing.

What were the questions? Well, before I tell you that, let me tell you the story of the test construction. About two weeks before the test is to be given, a little group of English teachers—four, to be exact—meet in the conference room to make plans. Each teacher draws a slip with her assignment for the test. The slip might read: a suitable poem or a stimulating book review or a significant subject for an essay. It sounds easy, but those words mean going forth on a quest of no small proportions, for suitable, stimulating, and significant poems, book reviews, and subjects are elusive. Inevitably when searching for second semester material, I find poems perfect in suitability and significance for the first semester test and *vice versa*, and although I painstakingly make note of title, author, and page number to be filed away for use when the need arises the next year, the information has a way of not being available at the needed moment. And I suppose, even if it were, the significance, stimulation, and suitability would have evaporated during the six months imprisonment in my file box.

We usually have three or four days for the quest and then return to the conference room with our findings. That, truly, is a joyful hour, for when four English teachers have let themselves loose to browse for beauty, even though that beauty must be suitable and significant to college freshmen, they are bound to return with a few trophies. Some of these trophies may not be worth much and may be spurned entirely; some may be enjoyed for only a moment; others may be set aside for future class use; and a very fortunate few may be labeled suitable, stimulating, and significant enough for our purpose here and now. These fortunate few are typed; appropriate questions, the product of the thought of four English teachers, are lined up beside them; and the completed copy submitted to the head of the department.

Then the work of test construction really

begins. With that material or sometimes with other more appropriate, the test takes on new form, new life, and emerges with a vigor and a challenge that even the duller student finds difficult to resist. All may not come through with flying colors; some may even have to admit defeat; but every one must have had live thoughts racing through her mind during those two hours, or else have had something much worse than the mumps.

What kind of questions make thoughts live? Well, here is one: How do you explain the fact that a bad person can write a truly beautiful poem? Every lover of poetry has wondered about that at some time, and every living person should be able to say something about it. But the Marygrove freshman must do more than say something about it if she wants to come through with flying colors. If she is true to her training, she will ask herself "What is a bad person?" "What is a truly beautiful poem?" And in her answer to those questions she will see, more or less clearly according to her ability, the relationship between the two. The very title of her English course, *Humanities*, so called because we are interested in the study of man and his faculties: his senses, his imagination, his emotions, his intellect, his will—all the things that make him a person—will give her a clue to the answer of that question. Which one of those faculties can make man a bad person? Only one—his will. And even that one in reaching out for badness sees it as something good.

What is a truly beautiful poem? Well, again, if the Marygrove freshman has assimilated her course, she would very likely say that it is one possessing truth of thought, appropriateness of imagery, suitability of form—one in which the aesthetic emotion of the poet carries over and produces an aesthetic response in his reader. From there on, she is on her own to prove her point as concretely, as vividly, and as effectively as her own faculties and ten months' contact with imagery, form, truth, and beauty will permit.

That ten months' contract should enable her to react intelligently to new material, to test its truth, judge its content, and evaluate its worth. The new material provided in this test was *On Refusal of Aid Between Nations* by Dante Gabriel Rossetti, one of the trophies that survived. She was asked to

a) State in a single sentence the thought of the poem.

b) State in a single sentence what she thought about it as a poem.

c) With b as her proposition to outline a critical essay of the poem.

She would have to note that *single sentence* in a and b and compress her words as a poet compresses his, making sure, however, that she had those three essentials of a sentence: subject, predicate, and complete thought. She should not fail to see that the final phrase in b asked for her opinion of the selection as a poem, not as an effective piece of propaganda, not as an especially appropriate theme for our times, nor for any of the other things she

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Verb Forms

1

il a, a-t-il?, il n'a pas, n'a-t-il pas?

il est, est-il?, il n'est pas, n'est-il pas?

Je n'ai pas trouvé.

Avez-vous perdu?

N'a-t-elle pas vu leur école?

J'ai chanté. I sang. I have sung.

De in Possession

2

de=of du=of the des=of the
(m-)

de Marie = of Mary, Mary's

de la fille = of the girl, girl's

de l'enfant = of the child

du garçon = of the boy

Plu.=des filles, des enfants, des garçons

Visual Aids in French. Sister M. Raymond, O.M., Convent of Mercy, Manchester, N. H., compiled 10 of these charts covering the essentials of grammar. The charts, 12 by 18 inches, she displays on the wall to obviate the necessity of paging through the grammar.

might be tempted to say about it. She would have to remember that it was a *critical* essay that she was to outline and confine herself to literary criticism. And when she got that

far she would want to go on and write the essay. But she did not have to.

The next question read: How would the principle that "there is nothing in the mind

which is not first somehow in the senses" determine your selection of reading material for children, both poetry and prose? Be very specific in your discussion.

That question would remind her again of the significance of that important Thomistic philosophical principle. It could serve as the stepping-off point from which she might project herself back into her own childhood and remember those story books, vivid and colorful both outside and in, which meant so much to her as a child. It should recall to her the practical experience of the year just past when she tried out on her little brothers and sisters—if she were fortunate—or on the neighbors if she was less fortunate—the children's literature assigned as part of her freshman English course, the experience that made her know that the images used must be within the range of the child's comprehension to be effective. Best of all, that question should help her, consciously or unconsciously, to formulate standards so that her future selection of children's literature would not be a haphazard affair but one guided by a true sense of values.

The last question was divided into three parts and demanded real intellectual activity, an ability to see relationships, and a power to state reasons succinctly and convincingly.

a) Explain three major difficulties involved in working out and enforcing a censorship of books.

b) Do you think the government should attempt to control the circulation of morally dangerous writings? Justify your answer.

c) Which do you think is the greater menace to boys and girls between the ages of 16 and 21: a novel that is morally offensive or one that cleverly ridicules religion. Why? The very exercise of thinking such things through to a logical conclusion and setting the thoughts down in words gives the student an intellectual power that is tremendously important.

Do you see why I think tests can be valuable? It is because in addition to doing—with exceptions, as we noted—all the obvious things tests are supposed to do, they can do much more. If a teacher is able to free herself from that heaviness of spirit resulting from end-of-the-year weariness, crowded schedule, and a sudden and appalling realization that she hasn't taught all she should have taught, and can inject life and purpose into the formation of her test questions, those tests will in themselves provide opportunities for learning.

If, moreover, she is fortunate enough, as is the writer, to work with a group whose thoughts are pooled in a spirit of co-operation, whose criticism is always constructive, and whose main motive in testing is to bring forth from pupils clear thoughts convincingly expressed, her tests will be a joy to give, a challenge to take, and may result in the formation of attitudes destined to influence lives without number.

terest in the sea, the pupils became acquainted with the author of the poem to be studied. Locating information on the habits of gulls and whales provided an excellent opportunity for reference work in the library as well as supplying the necessary facts for a better understanding of Masefield's use of words. Dictionary work was also assigned in connection with some of the significant phrases used in the poem, such as "wheel's kick," "blown spume," "running tide," "long trick's over," and "merry yarn." The specific nautical meanings proved to be the golden keys that opened real treasures of ideas.

The Lesson

The approach to the poem was made through a discussion of the pupils' experiences with the sea. This, of course, included actual experiences or vicarious experiences through the media of books, movies, radio, or even sea shells. Since *Treasure Island* had been studied, allusions to Stevenson's descriptions of the sea were made. Thus, through pupil discussion of familiar "sea lore," enhanced by the nautical atmosphere roundabout, everyone was all set "to go down to the sea" with John Masefield via the teacher's reading of the poem.

The real appreciation of the poem began with a consideration of the meanings of the words and phrases used by the author. This facilitated comprehension of the poet's real message. Then, by a study of the figures of speech employed, it was possible to re-create the poet's world vividly. This was achieved by: (1) seeing the colors, the vast expanse of sea, the mammoth whales, and the tall ship; (2) hearing the sound of the waves lapping against the shore, the wind flapping the sails, and the raucous cry of the sea gulls; and (3) feeling the poet's mood, and determining whether or not the poem is autobiographical.

Since the form and the general rhythm of a poem influence the communication of thought to a marked degree, these facts were next emphasized through the re-reading of chosen parts. In this way the class became vividly aware of the various kinds of poetic feet used, and heard the effects of the lines flowing in a definite wavy motion, suggestive of the sea. Thus, appreciation for both form and content was decidedly increased. As a result of these considerations on the grandeur of the sea, the next question was formulated: How does the sea reflect the perfections of God? The individual reactions were many and varied.

To emphasize the individual character of *Sea Fever*, other poems of a similar nature were recalled, occasioning a study in comparisons and contrasts. This provided enrichment by broadening the previous concept and supplying an afterthought on the poem studied.

In conclusion, the assignment was given: Paint your own word picture of the "sea's face" in a paragraph having an original title.

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An Appreciation Lesson

How to "Catch" *Sea Fever* and Like It

Sister M. Carol, O.S.F., B.A.*

One of the objectives of a Christian education is "cultural development rooted in a familiarity with the beauty the human mind has created and enshrined in its literature, its music, and its art, and flowering in a taste for finer things that will banish the low, the lewd, the vulgar, and the decadent."¹ The field of lyric poetry offers a veritable "happy hunting ground" for a more complete realization of the ideals expressed in this objective. The following procedure illustrates just one of the many ways in which a lyric poem may be presented.

In planning the appreciation lesson on John Masefield's *Sea Fever* with a group of second semester freshmen, these objectives were set up: (1) to find the perfections of God mirrored in the truth and beauty of great literature; (2) to appreciate the truth and beauty of expression in the words of the great writers; and (3) to become more sensitive to the

beauty and order in nature by viewing it with the great poets.

As a remote preparation, a study of the following figures of speech was made: simile, metaphor, personification, alliteration, onomatopoeia, assonance, antithesis, hyperbole, apostrophe, and irony. The two common forms of rhythm, iambic and anapestic, had been studied in connection with the structure of the ballad stanza which formed the background work on the *Rime of the Ancient Mariner*.

Preliminary work on the lesson consisted of a general introduction to the unit on "The Beauty of the World" in *Joy in Reading*. Pupil interest was stimulated by collecting pictures showing the varied expressions that were possible on the "sea's face." Any pictures reminiscent of the sea, such as sailors or ships, were welcomed also, because they would help to set the stage for the poem by creating atmosphere—that certain "twang" of the sea which is an aid in the appreciation of ideas. Through the reading of the biographical facts which influenced John Masefield's in-

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¹Commission on American Citizenship, *Guiding Growth in Christian Social Living*, Washington, D. C., Catholic University Press, 1946, p. 14.

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A Unit in Religion

The Seven Last Words of Christ

Sister M. Philip, O.S.B.*

I. (1) Read the Passion of Christ according to St. John, Chap. 19. (2) Discuss this with the children so that they will have an idea of the time and place of the crucifixion. (3) In this discussion it might be well to mention why so many people were in Jerusalem, hence, the large concourse of people around the cross.

II. Give the overview and conduct a discussion in it in such a way that the objectives listed may be drawn from the children. However, if this is not possible, the teacher may give the objectives as suggestions for the children to follow.

III. Give the meaning of each "word," preface each meaning by giving the "word" in its Gospel setting.

IV. Aid the children to formulate practical applications. The applications given are merely a suggestion.

V. Ask the questions.

VI. Formulate resolutions.

VII. Memorize the "word."

VIII. Write a short theme on what the "word" means.

IX. Draw symbols to show the meaning of each "word."

X. In literature class read any poems written about the crucifixion.

XI. In art and music, study paintings and listen to musical selections about the passion and death of Christ.

Overview

Christ has now reached the part of His life where He will draw all things to Himself. His altar of sacrifice, the cross, also serves as His pulpit. Never before in His life has Christ had such a choice audience. Jews from entire Palestine, Greeks and Romans were present. The pulpit was also located on a spot visible to all, and from which He could be well heard. His sermon was short, only seven words, the better to be remembered, and too because Christ's sufferings did not permit Him to say more. The first three words were spoken right after the cross was raised. After a silence of

three hours, during which there was an eclipse of the sun, the last four words were spoken.

Every person listens very closely to the dying words of his father or mother. The words are indelibly imprinted on the memory never to be effaced. How much more should we remember, love, and think about the dying words of our Redeemer.

Unit Problem and Objectives

This study of *The Seven Last Words* is to be used as a religion unit during the season of Lent. The material will cover approximately seven weeks—one week being devoted to each "word."

1. To enable the children to realize more, and understand better how the Seven Last Words of Christ, although spoken more than 1900 years ago still were meant for them, and can be applied to the circumstances surrounding their everyday life.

2. To develop in the children a realization that the acts of penance they perform during Lent can be united with the sufferings of Christ.

3. To awaken in the child a consciousness of his duty to love his neighbor as himself, manifesting this love by kindness in speech and in act. Also by not being niggardly in offering to help others.

4. To aid the child to meditate in his childish way and to deduce practical resolutions from each short, simple meditation.

5. Lastly, for each child, the Seven Last Words must become a vital and functional part of his life; something that will be a beacon and rule of life which will help him and guide him in the attainment of his home in heaven.

The First Word

"And Jesus said: Father, forgive them for they know not what they do" (Luke 23:34).

On the cross, Christ's enemies receive His first attention. In praying for them He gives us the watchword of the New Law: forgiveness, grace, and mercy. This prayer of Christ for His enemies is considered to be one of the greatest miracles of the crucifixion.

Usually criminals who were crucified cursed and blasphemed. They spat on the onlookers and accused them of crimes. In contrast with this we see Christ calm and serene, wishing only good for those who had not only hurt Him but had also caused great sufferings to those most dear to Him. Christ did not ask His enemies to apologize—to say they were sorry—He simply forgave. This entire forgiveness by Christ was also shown when He asked Peter, "Lovest thou Me?" after he had denied Christ, and to His wishing peace to the cowardly Apostles after they had run away from Him in His hour of greatest need.

Christ excused His enemies because they did not realize what they were doing. Had they known they were murdering a God, the crime would have been one which could not have been forgiven so easily.

Practical Application

We often fail to love and be kind to each other because we don't see Christ in those with whom we live. A person may only have given us a look which we thought was unkind and right away we become angry and plan on "getting even." When thinking of the many insults which Christ forgave, don't the tiny things we have to suffer seem smaller yet?

Christ's enemies were forgiven because they were ignorant. We have a chance for a good education so there is no excuse for being ignorant of our duties as Catholics, students, and American citizens.

Questions

1. Mention some times when we should practice forgiveness. The moment we are wronged. Before prayer. At night. When preparing for Holy Communion. When death is near. As soon as the offender asks pardon.

2. Can you name some other people who practiced this Christlike forgiveness? St. Stephen: "Lord, lay not this sin to their charge" (Acts 7:59). St. Paul: "We are reviled and we bless: we are persecuted, and we suffer it. We are blasphemed, and we entreat" (1 Cor. 4:12).

3. How can we show we do not wish to remain ignorant of our duties as Catholics? Study the catechism. Listening to sermons and reading good books.

Practical Resolutions

1. To forgive and forget.
2. To pray for those I don't like and to help them if I have a chance.
3. To bear any insults or hardships with a Christlike spirit.
4. To offer up my Lenten penances to obtain the spirit of forgiveness.

The Second Word

"And one of those robbers who were hanged, blasphemed Him saying: If thou be Christ save Thyself and us. But the other answering, rebuked him saying: Neither dost thou fear God, seeing thou art under the same condemnation? And we indeed justly, for we receive the due reward of our deeds: but this man hath done no evil. And he said to Jesus: Lord, remember me when thou shalt come into

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Thy kingdom. And Jesus said to him: Amen I say to thee, this day thou shalt be with Me in paradise" (Luke 23:39-43).

Christ's example of forgiveness is already gathering converts into the Church for it has moved a robber to speak words which enable him to steal heaven. Both the good thief, Dismas, and the bad thief, Goemas, were nailed to their crosses. Often those who were crucified had their mouths closed by means of hooks to prevent their speaking. This was not done to Christ or to the thieves. The bad thief by saying, "If thou be the Christ, save Thyself and us," shows that he was very hardhearted because usually when two people are suffering they try to help one another. It is only in hell that fellow sufferers do not do this. Dismas, however, was the only one among that large group of people who raised his voice in favor of Jesus. He had learned in one hour what it takes us a lifetime to learn, namely, the lesson of God's goodness and mercy. Dismas sees Christ condemned but calls upon Him as King. He sees the Saviour on a cross but prays to Him as if He were on a throne. It took a robber to proclaim to the world that Christ had done no evil and Christ, who would not be outdone in generosity, rewards this act of bravery and kindness by promising Dismas paradise that very day—paradise with Him. Christ enters Limbo, not with a saint but with a robber.

Practical Application

Although Dismas was converted on his deathbed we should not rely on making our peace with God when we are dying.

On Calvary three were crucified; one is innocent, the other is sorry for his sins, and the third is not sorry. The way we accept our crosses and sorrows will decide whether the cross will or will not be the means of our salvation.

We can often be the cause of sinners becoming saints by praying for them, giving a good example, and, like the good thief, speak to the sinner and encourage him to be sorry.

Questions

1. Name some things which the good thief did to gain heaven: Accepted his sufferings patiently. Tried to encourage his fellow sufferer. Spoke in favor of Christ.
2. How can we imitate the good example of Dismas? Try to have true contrition. Accept our sufferings willingly. Encourage, help, and pray for those who are suffering.
3. What other lessons can we learn? Pray for a happy death, and for the conversion of sinners. Defend Christ and the members of His Church as well as we are able.

Resolutions

1. To pray daily for the conversion of sinners and a happy death.
2. To offer up my sufferings and crosses as a means to lead me to heaven.

The Third Word

"When Jesus had seen His mother and the



Christ Carrying the Cross, by Giovanni Bellini. Courtesy of the Toledo Museum of Art, Toledo, Ohio.

disciple standing whom He loved, He said to His Mother: Woman, behold thy Son. After that He saith to the disciple: Behold thy Mother: and from that hour the disciple took her to his own" (John 19:26-27).

Only now does Christ speak to His Mother and to His disciple. Mary, the brave Mother, has been following Jesus during His sufferings and remains with Him on Calvary. How her heart must have ached when she looked on her bleeding, dying Son. When He was a Babe in the cold stable at Bethlehem she was able to warm and comfort Him now she sees His bleeding wounds, His face covered with sweat and spittle but can do nothing. How well she remembers Simeon's prophecy that a sword of sorrow should pierce her soul, but she bravely accepts it as her share in our redemption. When Jesus speaks He does not call her Mother but Woman. Some may think this was a harsh way to speak, but at that time "woman" was considered a very courteous way of addressing a person. Then too, if Jesus had

called her Mother He would have renewed her sorrow and also may have excited hatred of His enemies against her. Jesus, by this word shows how much He appreciated what Mary had done for Him and for us by consenting to be the Mother of the Redeemer. Jesus had sacrificed all He had in this world and now He gives His Mother to us. True, the words were spoken to St. John but he represented the entire human race.

Practical Application

Mary never forsook Christ; she was with Him in His Infancy, His Manhood, and His Passion. We too should remain near Christ throughout our lives.

Mary, by her spirit of sacrifice appeals to all of us to control selfishness and love of ease and to remain close to the suffering Jesus.

Jesus provided for His Mother. We too can help our parents and instead of making things hard for them we should lighten their burdens by our obedience and thoughtfulness.

Questions

1. Can you name other sorrows of Mary? The flight into Egypt. The fourth Station of the Cross. Christ being placed in His Mother's arms when He was dead, and Christ being buried.

2. Was this John the Baptist? No, John the Baptist was dead. This was John the Evangelist.

3. When did Simeon make his prophecy? When Christ was presented in the temple.

Resolutions

1. To be more helpful to my parents by (state a definite thing you are going to do to be more helpful).

2. I will honor Mary and her sufferings by visiting her shrine in church and spending a few minutes thinking about these sorrows.

The Fourth Word

"And about the ninth hour Jesus cried with a loud voice, saying: My God, My God, why hast Thou forsaken Me?" (Matt. 27:46).

After Christ had spoken to His Mother and St. John there was a darkness over the earth for three hours. All was silent, for the people were too afraid to speak. Christ broke this silence by His loud cry. It is hard to believe that the Son of God should speak in this way to God the Father but it proves that Christ, even though He was God, suffered as much and even more than a human being. The pain we feel when a friend turns against us is nothing compared to the loneliness Christ suffered on His cross. Christ's words were heard by His enemies standing near the cross but it only caused them to mock Him the more. Mary heard the words and her heart was broken anew and floods of tears streamed from her eyes.

Practical Application

From this word of Christ we should make up our minds not to be like some persons who are continually calling upon God to give them this and give them that or who only think of praying when they are in trouble. There is prayer of adoration and thanksgiving as well as prayer of petition.

When we are tempted to commit some sin we should call upon God and ask Him not to forsake us. If we often do this during life God will be close to us when we are dying.

Questions

1. For how long did the darkness last? Three hours.

2. What does, "From the sixth to the ninth hour" mean? From twelve to three o'clock.

3. How do we know this darkness was not a natural happening? An eclipse does not last so long and does not happen at the time of full moon.

4. When are people often tempted to think that God has forsaken them? In times of trouble and sorrow.

5. Is this the correct way of thinking? No, Christ often makes His friends suffer. We must remember that no one who has not suffered for Christ is worthy to share in the glory of Christ.

Resolution

1. Never to abandon God by mortal sin.

The Fifth Word

"Afterwards Jesus knowing that all things were now accomplished that the scriptures might be fulfilled said: I thirst" (John 19:28).

Whenever a person suffers a great loss of blood there is such heat within the body that it seems to be on fire. Christ had lost much blood during His agony and still more during the scourging. When His garments were taken off, before the crucifixion, His entire body became one large wound flowing with blood.

When the soldiers heard the Saviour say, "I thirst," one of them put a sponge, dipped in vinegar, to His lips. He who had created water and had made springs to come miraculously from rocks now had no water to moisten His withered lips and parched tongue.

Christ indeed suffered a bodily thirst but He also suffered a thirst for souls. He thought of the many who would be lost in spite of His sufferings and He thirsted for them.

Practical Application

By giving a drink of cool water in the name of Christ we really give it to the Saviour for He told us that what was done to another was done to Him. When parents, or others ask us to get them a drink (or anything else, for that matter) we should do it gladly, remembering that we are doing it for Christ.

Since Christ's thirst for the salvation of souls was even greater than his bodily thirst we should help quench it by our good works, prayer, and penance. Thus we will sanctify our own soul and lead other souls to Him.

When Christ was suffering so much He said only two words, "I thirst." When we suffer only a little we complain and complain instead of suffering patiently.

Questions

1. Name some causes of Christ's great thirst. The agony. The scourging. The crowning with thorns. The carrying of the cross. The stripping off of His garments.

2. When had miracles been worked to provide drink for people? When Moses struck the rock. When water was changed into wine.

3. Name the two thirsts Christ suffered. A bodily thirst and a thirst for souls.

4. What was Christ given to drink? Vinegar.

Resolutions

1. To practice graciously the corporal works of mercy, especially "To give drink to the thirsty."

2. To pray daily for the conversion of sinners.

The Sixth Word

"When Jesus therefore had taken the vinegar, He said: It is consummated" (John 19:30).

The last painful moment of Christ's life has come with great difficulty. He says, "It is finished." No one but Christ has been able to say with greater truth that his life's work is finished, for who but He has offered the perfect sacrifice of Himself to God? Ten

days before Good Friday, Christ told His Apostles that He would go to Jerusalem where He would be betrayed, delivered to the Jews, and condemned to death, mocked, scourged, and crucified. Now these as well as all other prophecies concerning Him have been fulfilled. Christ has made up for every kind sin, especially the sin of pride committed by our first parents. He humbled Himself and became obedient to death, even to the death of the cross.

Practical Application

Christ has completed His work. He teaches us to persevere, to finish the task God has given to each one of us to do, namely, to bring honor to God by the way we live, by the way we treat our neighbor, our fellow Americans both Catholic and non-Catholic.

Christ's example should lead us on to develop the habit of finishing well any duty that has been assigned to us, including our studies.

Questions

1. Name some figures of Christ in the Old Testament and show how Christ resembled them. Abel, being killed by his jealous brother. Joseph, being sold by his jealous brothers.

2. Can you name any prophecies concerning Christ that were fulfilled in His passion? All they that saw me have laughed me to scorn: they have spoken with the lips and wagged the head (Ps. 21). I was meek as a lamb that is carried to be a victim and I knew that they had devised counsels against me (Jer. 11). I looked about and there was none to help; I sought, and there was none to give aid (Isa. 63). They parted my garments amongst them; and upon my vesture they cast lots (Ps. 21:19).

3. How did Christ make up for sins of thought, of sight, of gluttony? Thought—crowning with thorns. Sight—the sweat, blood, and tears which blinded Him. Gluttony—His great thirst.

Resolutions

1. To complete each task I am given to do as perfectly as possible.

The Seventh Word

"And Jesus crying with a loud voice, said: Father, into Thy hands I commend My spirit. And saying this, He gave up the ghost" (Luke 23:46).

Christ has died and man's redemption is complete. Upon the cross we now see only a corpse bleeding from many wounds. The face is ashy pale and the poor blood-streaked limbs have become stiff. The eyes are glazed over and as the blue lips part the head falls downward, for death has claimed the Creator of life.

The crucifixion begins and ends with the word Father. This last loud cry is a fitting farewell to the earthly life of Him who has shown men how to live their lives for God, our Father.

This last word was one of trust, for Christ was returning to His home. We too, who fol-

low Christ can approach death with trust and can commend our soul to the loving Father who knows how to welcome us into His house.

May we when dying be able to say, "My God into Thy hands I commend my spirit." "Lord Jesus receive my spirit!" (Acts 7).

Practical Application

Let the pupils make their own application, or, you might read page 75 of Houselander's *This War Is the Passion*.

Questions

1. Describe the death of Christ. Use the

Passion of Christ as given in the Gospels.

2. At what time did Christ die? At three o'clock.

3. How long had He been on the Cross? Since twelve o'clock.

4. What unusual events occurred when Christ died? The dead came out of their graves. There was a great earthquake. The veil of the temple was torn in two.

Resolution

1. To pray daily for a happy death for myself and for others.

2. The delegates make a resolution: We, therefore, the representatives of the United States of America, in general Congress assembled, appealing to the Supreme Judge of the world for the rectitude (i.e., for the uprightness) of our intentions, do, in the name and by the authority of the good people of these colonies, solemnly publish and declare that these United Colonies are, and of right ought to be, free and independent states; that they are absolved from all allegiance to the British Crown, and that all political connection between them and the State of Great Britain is, and ought to be, totally dissolved. . . .

3. The delegates make a pledge: And for the support of this declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our lives, our fortunes, and our sacred honor. NOTE: "our lives"—that is, the delegates express their willingness to go to war or to be seized and executed as traitors to the Crown; "our fortunes"—that is, the delegates pledged their money, their homes, their business, to carry on a war for independence; "our sacred honor"—that is, the delegates promise loyalty to the cause for which they are fighting, and to each other. They promise not to be traitors to the colonies or to one another.

D. The Signers of the Declaration of Independence:

1. John Hancock, the President of the Second Continental Congress
2. Samuel Adams and John Adams (and others) of Massachusetts
3. Richard Stockton, John Witherspoon, Francis Hopkinson, John Hart, and Abraham Clarke of New Jersey
4. Roger Sherman (and others) of Connecticut
5. Robert Morris, Benjamin Franklin (and others) of Pennsylvania
6. Samuel Chase, Charles Carroll (and others) of Maryland
7. Richard Henry Lee, Thomas Jefferson, Francis Lightfoot Lee (and others) of Virginia
8. Delegates from New Hampshire, Rhode Island, New York, Delaware, North Carolina, South Carolina, and Georgia

III. Dramatization of the Historical Background:

- A. Various children select the name of one of the delegates to the Continental Congress of 1776
- B. Each "delegate" then prepares to state one or more grievances against the British Crown, and, if time permits, he explains the hardship such action of the Crown has brought upon

A Historical Approach to Poetry

Sister M. Leona, O.P.*

POEM: INDEPENDENCE BELL

(Author Unknown)

I. Historical Background:

A. The Occasion: The Second Continental Congress

1. Time: Summer of 1776
2. Place: Carpenter's Hall, Chestnut Street, Philadelphia
3. Purpose of the Meeting: To draw up a protest against the tyranny of the British King and Parliament
4. Persons in Attendance: Prominent delegates from each of the thirteen colonies in America

B. Results of the Congress

1. The writing and signing of the Declaration of Independence
2. The Declaration of Independence signed and published on July 4, 1776

II. Study of the Document:

A. The Opening Paragraphs

1. Delegates intention to dissolve the political bands which bind them to the mother country, and to give to the world a list of the reasons which urge them to separate
2. Foundation upon which the delegates intend to establish their new and independent government: We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are *Life, Liberty, and the Pursuit of Happiness*. That to secure (i.e., to safeguard and protect) these rights, governments are instituted among men, deriving (i.e., obtaining or receiving) their just powers (to rule and govern) from the consent of the governed.

B. The Later Paragraphs:

1. The grievances against the Crown listed: (Only limited number given)

- a) He has refused his assent to laws

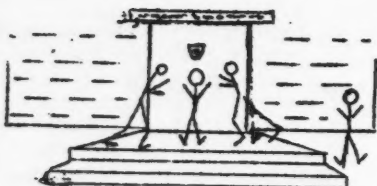
the most wholesome and necessary for the public good.

- b) He has made judges dependent upon his will alone, for the tenure of their offices and the amount and payment of their salaries.
- c) He has kept among us, in times of peace, standing armies without the consent of our legislatures.
- d) He has made the military forces independent of and superior to the civil power.
- e) (He has permitted) the quartering of large bodies of armed troops amongst us.
- f) (He has permitted) the cutting off of our trade with all parts of the world.
- g) (He has permitted) that taxes be imposed on us without our consent.
- h) (He has permitted) that we be transported beyond the seas, to be tried for pretended offenses.
- i) (He has permitted) that in many cases we be deprived of trial by jury.
- j) He has plundered our seas, ravaged our coasts, burnt our towns, and destroyed the lives of our people.
- k) He has abdicated government here, by declaring us out of his protection, and waging war against us.
- l) He is at this time transporting large armies of foreign paid troops to complete the work of death, desolation, and tyranny . . . totally unworthy the head of a civilized nation.

C. Closing Paragraphs:

1. The delegates pass judgment upon the Crown: A prince whose character is thus marked by every act which may define a tyrant, is unfit to be the ruler of a free people.

*Mt. St. Mary-on-the-Hudson, Newburgh, N. Y.



They surged against the door. And the mingling of their voices made a harmony profound, till the quiet street of Chestnut was all turbulent with sound.

- the American Colonies. For example: "He has taxed us without our consent." — "This has been unfair to the Colonies because it raised the price of the goods we need, and it did not give us the chance to protest against this in Parliament."
- C. The President, John Hancock, calls the meeting to order. Hancock then reads the first paragraph of the Declaration. Then he calls upon Thomas Jefferson to state the beliefs which the Colonists would make the foundation of their new and independent government.
- D. "Thomas Jefferson" then reads: "We hold these truths to be self-evident, etc.," as on page —.
- E. President Hancock then calls upon each individual delegate to state what grievance he wants to put into the list of grievances which will tell the world that the King has been a tyrant.
- F. One by one the delegates stand, give their assumed name and the colony from which they came, and then give at least one grievance against the Crown. (This might be prepared beforehand in the regular classroom procedure.)
- G. After all are finished, the President rises and passes judgment upon the Crown: A prince whose character is thus marked by every act which may define a tyrant, is unfit to be the ruler of a free people.
- H. Hancock then calls upon someone to make the resolution. Some delegate — any one — rises and reads: "We, therefore, the representatives of the *United States of America*, etc.," as on page —.
- I. Hancock then rises, and asks all the delegates to repeat after him the following pledge: For the support —



of this declaration — with a firm reliance — on the protection — of Divine Providence — we mutually pledge — to each other — our lives — our fortunes — and our sacred honor.

- J. Hancock then asks Jefferson to send word to the bellman to ring the big bell in the steeple so that all the people in Philadelphia may know that the Declaration of Independence has been signed.
- K. Hancock then says, "The meeting is adjourned."

INDEPENDENCE BELL

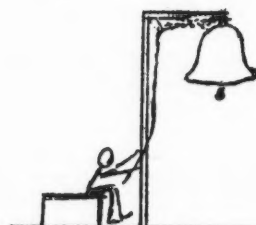
July 4, 1776

There was tumult in the city,
In the quaint old Quacker town,
And the streets were rife with people
Pacing restless up and down —
People gathering at the corners,
Where they whispered each to each,
And the sweat stood on their temples
With the earnestness of speech.

As the bleak Atlantic currents
Lash the wild Newfoundland shore,
So they beat against the State house,
So they surged against the door;
And the mingling of their voices
Made a harmony profound,
Till the quiet street of Chestnut
Was all turbulent with sound.

"Will they do it?" "Dare they do it?"
"Who is speaking?" "What's the news?"
"What of Adams?" "What of Sherman?"
"Oh, God grant they won't refuse!"
"Make some way there!" "Let me nearer!"
"I am stifling!" "Stifle, then!"
When a nation's life's at hazard
We've no time to think of men!"

So they surged against the State house
While all solemnly inside
Sat the "Continental Congress"
Truth and reason for their guide.
O'er a simple scroll debating,
Which though simple it might be,
Yet would shake the cliffs of England
With the thunders of the free.



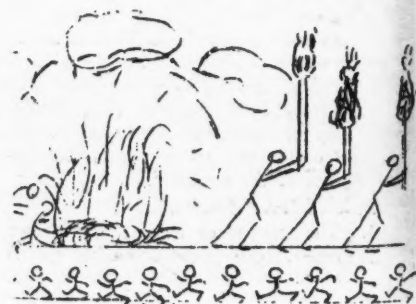
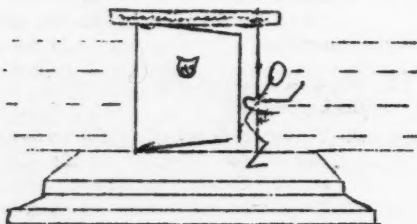
Far aloft in that high steeple
Sat the bellman, old and gray;
He was weary of the tyrant
And his iron-sceptered sway.
So he sat, with one hand ready
On the clapper of the bell,
When his eye could catch the signal
The long-expected news to tell.

See! See! the dense crowd quivers
Through all its lengthy line,
As the boy beside the portal
Hastens forth to give the sign!
With his little hands uplifted,
Breezes dallying with his hair,
Hark! with deep, clear intonation,
Breaks his young voice on the air:

Hushed the people's swelling murmur,
Whilst the boy cries joyously;
"Ring!" he shouts, "Ring, grandpa,
Ring! oh, ring for Liberty."
Quickly at the given signal,
The old bellman lifts his hand,
Forth he sends the good news, making
Iron music through the land.

How they shouted! What rejoicing!
How the old bell shook the air,
Till the clang of freedom ruffled
The calmly gliding Delaware!
How the bonfires and the torches
Lighted up the night's repose,
And from the flames, like fabled Phoenix,
Our glorious liberty arose!

That old State house bell is silent,
Hushed now its clamorous tongue,
But the spirit it awakened
Still is living — ever young;
And when we greet the smiling sunlight
On the fourth of each July,
We'll ne'er forget the bellman
Who, betwixt the earth and sky,
Rang out loudly, "Independence!"
Which, please God, shall never die!



Ring! Ring, Oh ring for liberty! How they shouted! What rejoicing. How the bonfires and the torches lighted up the night's repose! The bell is silent, but the spirit it awakened still is living.

PRESENTATION OF THE POEM

Transition from Historical Background to the Poem *Independence Bell*.

Review: Recall the Meeting of the Second Continental Congress — discuss it: time, place, circumstances, purpose, achievements, persons present, the parts of the Declaration of Independence as outlined on pages —, —, and —.

Exercise of Imagination: *Outside* of Carpenter's Hall a different scene was taking place. While the delegates sat "all solemnly" inside, other people were outside, just as solemn but perhaps less orderly and quiet. Start a discussion of the imaginative happenings outside Carpenter's Hall on the 4th of July, 1776. Who were present on the streets? In what numbers? What was their feeling for the Crown? for the Congress? for Independence? Were they merry? Were they tense? Were they farful? Were they brave?

Presentation of the poem: Here are the words of the poem. Listen to it. See if you enjoy it. Then follows an uninterrupted reading of the poem.

Discussion: What did you *hear* in the poem? What *story* did it tell?

Re-reading of the poem, while the class follows with *eyes* and *ears*.

Purpose: To discover definite lines and passages:

1. *Lines revealing the Place:*

- "in the quaint old Quaker town" (city)
- "So they beat against the State house" (building)
- "The quiet street of Chestnut" (street)

2. *Quiz:* Formulate a sentence telling the exact scene of the poem. This "fixes" the location.3. *Lines or passages revealing the Persons:*

- "people gathering at the corners"
- "What of Adams?" "What of Sherman?"
- "While all solemnly inside Sat the Continental Congress"
- "Far aloft in that high steeple Sat the bellman, old and gray;"
- "The dense crowd quivers"
- "The boy beside the portal"

4. *Quiz:* Tell the persons around whom the poem is written. This "fixes" the characters.

5. *Lines or passages revealing the action of the poem:*

Have the pupils draw pictures to illustrate various passages similar to those shown with the poem as printed and illustrated above.

6. *Quiz:* Describe the actions of the people (1) during the deliberations; (2) when the bell rang; (3) during the night. How was the bellman going to show his approval of the Declaration of Independence? How did the little boy show his approval of it? What lines in the poem show the increasing excitement of the people outside Carpenter's Hall? What words from the little boy reached the ears of the grandfather in the steeple? Reconstruct the story, in sequence, in prose.

Word Study: Words and phrases used in the poem which might need elucidation:

Words: (used in context)

tumult in the city
quaint old Quaker town
rise with people
sweat stood on their temples
bleak Newfoundland shore
surged against the door
weary of the tyrant
betwixt the earth and sky

Phrases:

iron-sceptered sway
deep, clear intonation
making iron music through the land
clang of freedom
fabled Phoenix
cliffs of England
o'er a simple scroll debating
a nation's life's at hazard

The method used here is the "Part-Whole" method; that is, familiarizing the children with the whole poem as a unit, then with various parts of it, then returning to the whole for the completion of the memorization. In finding specific parts, quoting them, etc., the

child becomes familiar with meaningful portions which can with great ease be woven into their proper places within the whole. Much of the memorization — and intelligent memorization, at that — has been completed at this point.

Recitation of the poem, stanza by stanza, by teacher and pupils together; then by pupils alone; finally, by individuals.

Dramatization (of a modified type) of the poem:

A. Class as a whole reads those portions of the poem which describe and narrate

B. Individuals alone read those portions of the poem which are dialogue. For example:

- 1st Child: "Will they do it?"
2nd Child: "Dare they do it?"
3rd Child: "Who is speaking?"
4th Child: "What's the news?"
5th Child: "What of Adams?"
6th Child: "What of Sherman?"
7th Child: "Oh, God grant they won't refuse!"
8th Child: "Make some way there!"
9th Child: "Let me nearer!"
10th Child: "I am stifling!"
11th Child: "Stifle then! When a nation's life's at hazard, We've no time to think of men!"

Young Boy: "Ring! Ring! granápa, Ring, oh ring for Liberty!"

The group recites the remaining portions of the poem.

The group may be divided into light, medium, and heavy voices for better effects.

Appreciation of the Poem:

Reaction to the poem, appreciation of it, degree of enjoyment in its recitation, might all be elicited from the students.

Dramatization of the Poem — a more elaborate form than above

I. Planned in two scenes:

- Within Carpenter's Hall, Philadelphia — July 4, 1776
- Outside Carpenter's Hall, Philadelphia — same day and night



Two Book Exhibits. Left: At St. Joseph's Academy, El Paso, Texas, in charge of the Sisters of Loretto. Most of the girls in this school are of Mexican descent. Right: At St. Anne's School, Readville, Mass. This school is conducted by the Sisters of Charity of Nazareth.

II. Script written by students as an English project

III. Playlet enacted as a patriotic holiday feature.

Correlations with other subjects of the curriculum:

I. With History:

- a) Causes leading to the American Revolution
- b) Detailed study of the Declaration of Independence
- c) Biographies of outstanding persons
- d) Role of Philadelphia and its citizens in the Revolution
- e) Steps and Conventions leading to the union of the colonies
- f) The Constitution of the United States

II. With Geography:

- a) Location of each colony

b) Location of the Delaware River and of Philadelphia

III. With English:

- a) Writing of scripts for the dramatizations
- b) Debates on points of the Declaration of Independence, etc.
- c) Oral discussions and arguments
- d) Written compositions, giving the story of the poem in prose form
- e) Capitalization and punctuation rules for dialogue writing
- f) Vocabulary study — word meanings, synonyms, homonyms, etc.

IV. With Art:

- a) Posters, drawings, etc.

V. With Music:

- a) Singing of "Liberty Bell"
- b) Singing of other patriotic selections: "America," etc.

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P.S. In the January issue I called attention to the inexpensive *Geographic School Bulletins*. Here is a number of articles giving valuable information: "An Archeologist Looks at Palestine," in the *National Geographic Magazine* for December, 1947; "Palestine Today," October, 1946; "American Fighters Visit Bible Lands," March, 1946; "The Geography of the Jordan," December, 1944; "Change Comes to Bible Lands," December, 1938; and "Bedouin Life in Bible Lands," January, 1937.

See also, in the *Geographic School Bulletins*, November 15, 1948, "Gaza is Key Arab Town in Negev Strife"; "New Palestine Plan Would Alter Borders," October 18, 1948; "Desert Border Divides Palestine, Arab Lands," February, 16, 1948; and "Palestine Division Affects Bible Landmarks," January 5, 1948.

Study the Holy Land

Sister M. Josephine, O.S.F.*

The shrines of the Holy Land will soon be accessible again to the pilgrim traveler. In this sacred land there are consecrated places marking almost every recorded incident concerned with the life of our Lord, His death, and resurrection. Foremost among them are the Holy Sepulcher, Calvary, the Cenacle, the site of the Temple, Gethsemani, the Via Dolorosa, the Church of the Assumption, and the Sanctuary of the Ascension at Jerusalem.

Other venerated places are the grotto of the Nativity at Bethlehem, the Church of the Annunciation at Nazareth, and the Hill of Transfiguration. Here indeed in the Holy Land is hallowed ground upon every hand, sacred forever in the annals of Christianity.

Because during the Holy Year this land will take on an added interest, a list of suggested readings both for the teacher and the students is submitted. To show how easily the material can be integrated into the curriculum, let me cite but one passage: "I am still looking over toward the shepherds' village of Beth Sahur, I hear a dog bark in the distance, I almost see the shadowy figures of men and women and children walk by and I do what they did, I go down to the grotto once more and in a few minutes I stand at the altar and, though it is only October, the spell of Christmas, the peace of the first Holy Night, is all around me and within me. It is hard to describe the joy of Mary when she saw for the first time her babe, sweet and pure like fresh-fallen snow; it seems equally hard to describe my joy in holding in my hands the very same Christ child, Mary's Son, in the form of the snow-white host." Lynk, Fred. M., *In the Homeland of the Saviour*.

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ANNUAL DRIVE

of the

AMERICAN RED CROSS

for

Funds and Membership in March

Aids for the Primary Teacher

Lent for the Five-Year-Old

*Sister M. Luella, C.S.J.**

Our task of bringing Christ's little ones closer to Him is indeed a noble one. Therefore, we are eager to make good use of every opportunity which our heritage of the beautiful Catholic liturgy offers us. During the first few months in kindergarten the children learned to know God as their Creator and the Maker of the world and all lovely things in it. Then they learned to love Baby Jesus through the stories and dramatizations of the Christmas story. After Christmas we tried to help the children to realize that Jesus grew up just like they are growing and that they can imitate Him every day. We talked about how Jesus was a happy playmate because He loved His Mother and foster father and helped them. We learned that we are much happier when we are kind and helpful. This led on to the stories of our Lord's public life when He went about doing good constantly. The children are fascinated by the stories about the miracles He performed to prove His love for His people. He did not just tell the people that He loved them but He proved His love by His deeds.

With the story of the Last Supper we begin the study of what Jesus suffered for us because He loved us so much and wanted to help us get to heaven. In order to avoid making the story too sad for very small children we stress the idea of Jesus' love and unselfishness more than the pain He suffered. We encourage the children to be grateful to our Lord and return love for love; proving their gratitude and love by doing little things, whether hard or pleasant, for Him. We try to impress upon these little minds that since Jesus loved little children so much when He was on the earth, He must surely receive much consolation from the little deeds they do to make up for the way the soldiers treated Him long ago and for the way many people treat Him now.

Mindful of the saying of the Prophet "A little child shall lead them," we hope and pray that these little ones will bring their parents closer to our Lord during Lent so that they, too, will console the suffering Christ and make reparation for their own infidelity and that of the world at large. Those of you who have regular conferences or meetings with the parents of your pupils know how often a mother or father will admit that little James has made his parent realize how careless she or he has been in regard to religious duties.

While we teach the little tots for the most part through stories and pictures there are a few facts which we want them to remember as such and, therefore, drill them by the

question and answer method after having taught them through the stories. The playlet "Tiny Tots Talk About Lent" is an original playlet which will help them remember a few facts about Lent. It ends with the saying of the Stations of the Cross as we say them in the classroom. The prayers are said by a child as he or she goes from one station to the other. Pictures of the Way of the Cross are posted low enough so that the little tots can see them very easily.

To learn to say the Stations in our own little way we spend several days studying the story of the Last Supper, the taking of our Lord by the soldiers, and the scourging and crowning with thorns. Then we are ready for the Way of the Cross. We see that there are 14 pictures which tell us what Jesus suffered on Good Friday. Then we take one picture, talk about it and try to make up a prayer telling Jesus in our own words what we want to say to Him. Sometimes the teacher has to give sample prayers to help and encourage the children to make up their own. In order to prevent monotony when prayers are said for all the Stations we sing "At the Cross" using the Gregorian melody with simplified words. We sing before the first Station, after the fifth, and after the twelfth. After the fourteenth Station we sing "Calvary."

TINY TOTS TALK ABOUT LENT

CHARACTERS: Six little girls and three little boys.

SCENE: A classroom.

[When the curtain opens, the girls are playing with toys or reading books.]

MARILYN: Come, girls, let's play school.

MARIANNE: Yes, but we'll have to sit on these little chairs because we don't have a rug like we have in kindergarten.

MARNA JO: But Sister isn't here. Who's going to be the teacher?

MARIANNE: Marilyn could be teacher. She thought about playing school first.

JUDITH: Yes, Marilyn. You be teacher. You can be the Sister.

MARNA JO *[brings a small chair to Marilyn]*: Here's a chair for you, Sister.

MARILYN: Thank you, Marna Jo.

[Boys enter.]

DONALD: We want to play school, too.

MARILYN: You can play if you can be quiet.

ROBERT: Sure we can be quiet. Sister says soon we will be big enough to be in the first grade.

GARY: We'll be quiet too because we'll make Jesus happy if we are good.

[All are seated; the teacher faces the other children.]

MARILYN: What's Father DeCelle going to do in church next Wednesday?

MARIANNE: Father's going to put ashes on our foreheads.

MARILYN: Why will Father do that?

GARY: Father will do it because it's Ash Wednesday.

JUDITH: Father will make a cross with ashes.

ELAINE: The cross will make us think of Jesus.

MARIANNE: The ashes will make us think that we will die some day. If we are good Jesus will take us to heaven when we die.

ELAINE: Then we can live with Jesus in heaven all the time. How happy we will be!

DONALD: When I see Jesus in heaven I'm going to tell Him that I've tried to be a good and happy boy. I tried to obey. I said my prayers every day.

MARILYN: Yes, God made heaven for all of us. Sometimes we forget to be good but we have to make up for being bad.

JUDITH: That's why we have Lent.

MARILYN: What is Lent?

MARJORIE: That's when we think about what the bad men did to Jesus when they nailed Him to the cross.

MARIANNE: Yes. Jesus was glad to die for us so that we can go to heaven.

MARILYN: What happy day comes after Lent?

JUDITH: After Lent we have Easter Sunday.

MARILYN: Why are we happy on Easter?

GARY: We are happy on Easter because Jesus came back to life again.

DONALD: We'll be very happy on Easter if we show Jesus our love by doing things for Him. Here's what I'm going to do. *[Recites poem.]*

As soon as I get up
I'll kneel and say my prayers;
Then I'll wash and dress
And hurry down the stairs.

After I eat my breakfast
Of toast and hot cocoa,
I'll find my hat and coat
And off to school I'll go.

When home again, I'll help mother
And then go out to play;
For Jesus will be very sad
If I do not obey.

I'll bring out all my toys
When my friends come to play;
And after they go home
I'll put them all away.

When it is getting dark
And I'm a sleepyhead,
I'll say my night prayers
And jump right into bed.

MARIANNE: When I look at the Cross I like to say this prayer to Jesus:

*St. Joseph — St. Anne School, Chicago 32, Ill



*The kindergarten making the Way of the Cross while playing school.
St. Joseph - St. Anne School.*

Eyes of Jesus, look at me.
Lips of Jesus, smile at me.
Ears of Jesus, hear me.
Hands of Jesus, bless me.
Feet of Jesus, guide me.
Heart of Jesus, love me. Amen.

(Author unknown)

MARJORIE: Let's play we're in church and say the Stations. All of you sing and I'll say the prayers.

[All sing one stanza of "At the Cross."]

ALL: First station: Pilate tells Jesus that He has to die.

MARJORIE: Dear Jesus, Pilate shouldn't tell You that You have to die. You didn't do anything bad.

ALL: Second station: Jesus takes the cross on His shoulders.

MARJORIE: Dear Jesus, I'm sorry You have to carry that heavy cross.

ALL: Third station: Jesus falls the first time.

MARJORIE: Dear Jesus, I'm sorry the cross is so heavy that it makes You fall.

ALL: Fourth station: Jesus meets His Blessed Mother.

MARJORIE: Blessed Mother, pray for me so that I will not hurt Jesus.

ALL: Fifth Station: Simon helps Jesus carry the cross.

MARJORIE: Dear Jesus, I'm glad that Simon helped You carry the cross.

ALL: Sixth station. Veronica wipes the face of Jesus.

MARJORIE: I'm glad, dear Jesus, that Veronica was kind to You. Help me to be kind to other children.

ALL: Seventh station: Jesus falls the second time.

MARJORIE: Dear Jesus, don't let me be bad and hurt You so many times.

ALL: Eighth station: Jesus meets the sad women.

MARJORIE: Dear Jesus, help us to be sorry when we do not obey.

ALL: Ninth station: Jesus falls the third time.

MARJORIE: Dear Jesus, I wish I could help You carry the cross so You would not fall so many times.

ALL: Tenth station: Jesus' clothes are stripped off.

MARJORIE: The bad men should be more careful when they take Your clothes off.

ALL: Eleventh station: Jesus is nailed to the cross.

MARJORIE: Jesus, help me obey like You did when the bad men nailed You to the cross.

ALL: Twelfth station: Jesus dies on the cross.

MARJORIE: Thank You, dear Jesus, for dying on the cross to open heaven for us.

ALL: Thirteenth station: Jesus is taken down from the cross.

MARJORIE: Blessed Mother, help me to be good so that I will go to heaven to live with Jesus.

ALL: Fourteenth station: Jesus is laid in the grave.

MARJORIE: Dear Jesus, come and live in my heart.

[All sing "Calvary." Words and music taken from the Catholic School Journal, 1941.]

[The above prayers for the Stations are a sample of original prayers said by the children. Each child is encouraged to make up his own.]

At the Cross

[Gregorian melody]

Jesus, I am very sorry
That we hurt You by our sins.
Now we'll try to be good.

I can help You, too, like Simon,
By being kind to everyone.
Then I'll please You very much.

Blessed Mother, now we'll stand
By the cross of Jesus, too.
And we'll pray for help from You.

We Educate Persons

Sister M. St. Rita, S.S.J.*

"Man is a *person*. When we say this about him we have paid him the highest possible tribute that can be given to a creature." These are the words of Robert Edward Brennan, O.P., Ph.D., in his book *Thomistic Psychology*. And *every* man is a person; *every* pupil is a person. Even your dullest pupil, the one most troublesome, is a person.

Man, we know, is the most perfect being created by God. The reason he is the most perfect being is that his *soul* is most perfect. His soul is a rational thing. It is gifted with intellect and will. So is Billy's soul gifted. (Billy is my worst pupil.)

If man is a person, therefore, it must be because he possesses powers. He is a being that can think and will. He stands at the head of visible creation. Such is the exalted position of man. And again quoting Father Brennan:

"Since man enfolds within his bosom the seeds of perfection, there is joy in the full realization of his person; grief and agony in its frustration." And Billy can be happy, he can have joy. His school life need not be one of misery.

These powers, as we have said, are only seeds of perfection. Man is born with these powers in potentiality only. In order to grow, to mature, and bring forth fruit in abundance they must be properly exercised. This is not easy. However, the God who has given the powers to man, has given with each exercise of power, a special quality that makes for ease, grace, and a certain joy in future action. This special quality is what we mean by habit. It isn't easy for Billy to acquire habits.

Habit is different from power in that power is born in us—a gift bestowed on us by God, and is the same in all men. Habit, however, is something which man must acquire. It takes initiative from the individual person. Therefore, it is stronger in one person than in another. It is easily crushed in a person who feels inferior—in Billy, for instance. Billy's mother was told by a psychiatrist who examined Billy, in a large institution where much of this work was being done, "Put this fellow away and forget you ever had him! You can never make anything of him."

Man is a creature of habit. Each person depends very much on environment, influence, and careful training of these powers, from the moment life begins, in order to form habits of right living which will help man attain the end for which he was created. Billy has been well trained at home. He is always well mannered and most courteous.

What a tremendous task is ours as educators—that the right habits of living may be formed in the youth under our care! It must be our constant aim in our instruction, discipline, and harmonious development to give and guide to the utmost of our ability.

*St. Joseph's Convent, Wayland, N. Y.

(Continued on page 101)

CIRCUS SEAL

Verse by Margaret E. Schoeverling*
Drawing by William F. Schoeverling

A sea lion comes from the ocean blue,
In the circus will balance a ball for you,

Right on the point of his whiskered nose,
How can he do it, do you suppose?

I don't know that, but here's a plan,
Let's draw a sea lion, if we can.

1.
Make a small circle there, just so,
And a bigger one above and below.

2.
Curve two lines — I think that we'll
Soon see a juggling circus seal.

*P.O. Box 203, Oconomowoc, Wis.



1



2



3

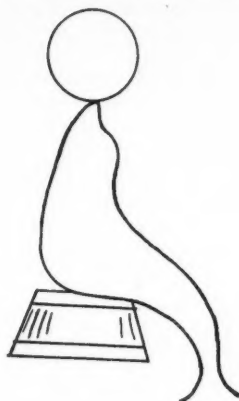
3.
Two S-shaped curves start his graceful
tail —
Now he looks like a small, silly whale!

4.
Next draw his stand — it has colors gay.
Look for it, won't you, on circus day?

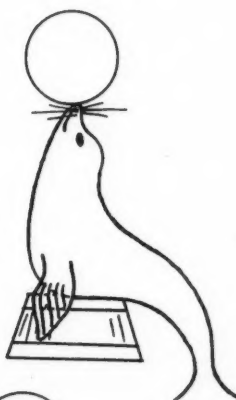
5.
Now make his flipper, and add his eye;
Whiskers, too — there! A seal we spy!

6.
That circle on top becomes his ball,
Complete his tail flippers, and then —
that's all!

When we see you next, you queer,
strange seal,
Quite at home with you we'll feel!



4



5



6

ACTION POEMS

Yvonne Altmann*

Robin

I think I heard a robin today
When I was outside beginning to play.
Now if you listen the way I do,
I'm sure you'll hear that robin too.
(Sing like a robin.)

Cherup, cherup, cherup, cherup
Cherup, cherup, cherup, cherup.
Cherup, cherup, cherup.
Cherup, cherup, cherup, cherup.

Pussy Willows

I saw some pussy willows today.
They told me spring is on the way.
(Make hands look like pussy willows.)

My mother is washing windows today.
(Make believe you are washing windows.)

That too tells me spring is on the way.
I awoke to the song of the robin today.
(Be a robin.)

That told me spring is on the way.
What have you seen today
To tell you spring is on the way?
(Point to a friend.)

*Kindergarten Director, Oshkosh, Wis.

WE EDUCATE PERSONS

(Continued from page 101)

The practical application of these virtues in the classroom sometimes produces a marvelous development. I would like to tell you how we developed charity in regard to poor little Billy:

The class was a third and fourth grade of 44 pupils, in a little country school. Billy was an unfortunate child of 11 years. He had received an injury at birth which had caused a part of his brain to become paralyzed. He was very self-conscious when he was placed in the room with this group of children. The cruel words of the psychiatrist and his mother's tears had had a dreadful effect upon the child — he had been right there when the terrible pronouncement was made. Billy was able to understand fairly well, but was unable to memorize anything — even the letters of the alphabet; consequently, he could neither read nor write unless he repeated what he heard and copied what he saw. He was smart enough to know that he was inferior, and he made a desperate effort to keep up with his little friends in class.

When he first came to the classroom he did ridiculous things, and the children would laugh at him. One day, the Sister in charge sent him on an errand and she took the class in hand. She told them that Billy had been injured as a baby and because of this, he could not do all the things that they could do. It was wrong to laugh at him. She took

(Concluded on page 104)

Audio-Visual Aids: A Cooperative Service

Evaluation of Audio-Visual Aids

George E. Vander Beke, Ph.D.* Compiler

X. Heritage of the Maya

35mm. film strips. 44 frames. Life Filmstrips, 9 Rockefeller Plaza, New York 20, N. Y. Black and white.

Content: The past history of the new lost brilliant civilization in Central America. The Maya were the best farmers of their time and, through the raising of corn, made their farms prosper, which enabled them to build towns and temples. Then came the development of art, written records, a complex religion, and a class society.

The various activities of their priests are illustrated. The casting of horoscopes, the study of the stars, the prediction of eclipses and the prediction of future events gave the priests great power over the ancient Maya life.

This brilliant civilization lasted about 1100 years and was the foundation of two great empires. Intellectual exhaustion, climatic changes, disease, civil war, and foreign conquest have been suggested as the reason for the downfall of these people.

Appraisal: This film strip presents, in a very interesting manner, the subject material of a most interesting civilization. Many of the scenes have appeared in *Life* magazine and the teacher will find here a most useful device to be used in class discussions.

Utilization: For junior and senior high school classes in geography, sociology, and history.

Other film strips in this series are: *Age of Exploration, Eighteenth Century England, The Middle Ages, Giotto's Frescoes of the Life of Christ, Emerson's New England, Michelangelo's Sistine Chapel Frescoes, and The Atom.*

X. The Musical Forest

A series of three film strips. 35mm. Young America Films, Inc., 18 East 41st St., New York 17, N. Y. Color. *Part I* 39 frames. *Part II* 37 frames. *Part III* 43 frames.

Content: A fantasy about a magical forest and the interesting animals who live in it. The story of how our musical scale might have developed, including the staff lines, notes, and bass and treble clef signs.

Appraisal: This is a rather good device used to motivate young children in the rudiments of music. The decision to use film strips rather than a motion picture enables the teacher to have a discussion and to answer individual questions for her students.

Utilization: For the elementary and junior high school music groups—vocal, piano, instrument—to help teach the development of the scale, and to orient the student in the skill of reading, writing, and singing the notes.

X. Sparky, the Colt

16mm. Sound. 11 minutes. Coronet Films, Coronet Building, Chicago 1, Ill. Color and black and white.

Content: The story of a wobbly little colt. His adventures as he grows strong, learns to trot across the fields, and finally makes friends with his little master.

Appraisal: The natural interest of young children in animals will prove a most desirable medium to great motivation in reading and writing activities.

Utilization: For kindergarten, primary, and intermediate grades. The viewing of this film should provide numerous occasions for a lively discussion of past experiences with animals. This will be a fine opportunity for the children in language classes.

X. Frisky, the Calf

16mm. Sound. 11 minutes. Coronet Films, Coronet Building, Chicago 1, Ill. Color and black and white.

Content: A companion film to "Sparky the Colt." It is a story of a lovable little calf and takes children into the barnyard where they see how the little animal is handled.

Appraisal: A well-prepared film.

Utilization: For kindergarten, primary, and intermediate grades.

THE RATING CODE

(X) An excellent device, closely related to teaching needs, one that will be continually useful.

(G) A good device, one that may be used, but generally supplementary in nature.

(P) A poor device, one that would have little or no value in teaching. Distorted facts are included.

The Committee will not approve any films dealing with faith, morals, or religion which have not been approved by the proper ecclesiastical authorities at the time of production.

X. Filing Procedures in Business

16mm. Sound. 10 minutes. Coronet Films, Coronet Building, Chicago 1, Ill. Color and black and white.

Content: By showing a typical central filing system in action, this film bridges the gap between theory and practice. Here students will see a large, efficient filing system functioning as an integral part of a well-run business organization. Through this positive approach to the subject, correct procedures are set firmly in mind.

Appraisal: A most practical device.

Utilization: For senior high school classes and college groups.

X. Language of Mathematics

16mm. Sound. 11 minutes. Coronet Films, Coronet Building, Chicago 1, Ill. Color and black and white.

Content: Here is a practical application of mathematical terms; one that shows how mathematics is fundamental to our society and to every phase of modern living. In this film students see "in action" the precise and meaningful symbols of mathematics. They learn how this unique language helps them to state—and solve—problems more rapidly and accurately. A review of the use of graphs, measurements, and numerical operations is clearly presented in the conclusion.

Appraisal: Teachers will welcome this film since one of the biggest difficulties found among high school students is the everyday understanding of the terms and symbols used in mathematics.

Utilization: For junior and senior high school classes.

X. How to Observe

16mm. Sound. 11 minutes. Coronet Films, Coronet Building, Chicago 1, Ill. Color and black and white.

Content: This film demonstrates the importance of observation as basic to learning the sciences and the arts. The students are shown that observation can be developed as a skill and can be improved through applied and guided practice. The "tools" for observation are presented, completing a well-rounded motivational and instructional presentation of the subject.

Appraisal: An excellent device to develop effective study habits.

Utilization: For junior and senior high school and college classes.

X. Learning From Class Discussion

16mm. Sound. 11 minutes. Coronet Films, Coronet Building, Chicago 1, Ill. Color and black and white.

Content: Some excellent pointers on the value and necessities of worth-while discussion. Students see that this organized conversation helps clarify ideas and provides for an interchange of information. Some of the "ingredients" of a good discussion are outlined for consideration by the audience.

Appraisal: An excellent basic device for which we will find considerable use in our classes.

Utilization: For junior and senior high school classes.

X. The Nurse

16mm. Sound. 11 minutes. Encyclopaedia Britannica Films, Inc., Wilmette, Ill. Black and white.

Content: The film depicts the work of Miss Austin, a nurse assigned to the children's ward. We follow Miss Austin in the various wards caring for the young patients. We see how important it is that a nurse develops personal interest in her patients.

Appraisal: This film shows some of the duties of a nurse in a hospital. It emphasizes the fact that sick people like the friendly helpful care of the nurse and that the nurse is an important community helper.

Utilization: For primary and middle grades in classes in the language arts or social studies. This film is not intended as a vocational guidance device.

X. Circus Day in Our Town

16mm. Sound. 15 minutes. Encyclopaedia Britannica Films, Inc., Wilmette, Ill. Black and white.

Content: The story of the arrival of a thrilling circus in town. Before the dawn we are at the station watching the unloading of a circus train. We watch the raising of the huge tent poles. We see the elephants work in raising the huge tent. The arrival of the early crowds and the noise of the traditional midway contribute greatly to the thrills of watching the film. The blaring of the circus band indicates the signal for the show to start. From our seats in the front row we see the high lights of the show in each of the three rings.

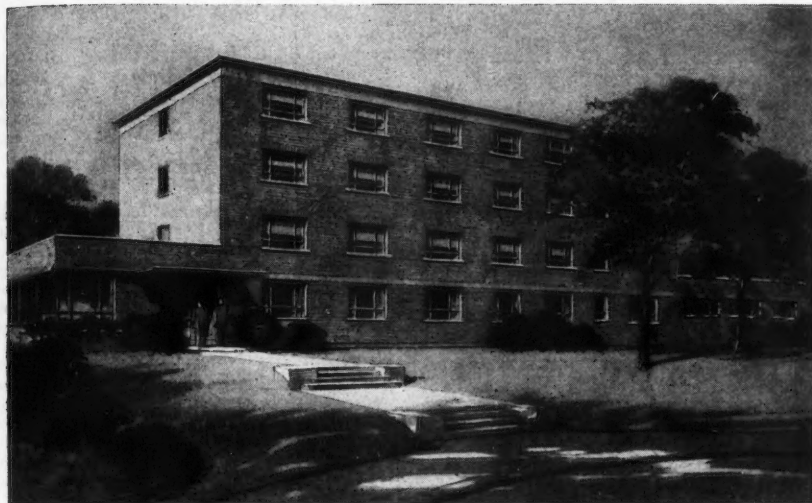
Appraisal: The film is planned to show how a circus is unloaded and moved to the circus grounds, how the circus tent city is built, what goes on at a circus midway, and what happens at the main show in the big tent. All of these purposes are attained in a most interesting manner.

Utilization: For kindergarten, primary, and middle grades.

*Registrar and Professor of Education, Marquette University, Milwaukee, Wis.

CARDINAL FARLEY MILITARY ACADEMY DORMITORY

*Daniel Paul Higgins**



The new dormitory building of the Cardinal Farley Military Academy at Rhinebeck, N. Y.

— Eggers & Higgins, New York, N. Y. architects

How to provide for present and future school populations and how to achieve maximum functional use of space are two of the most frequently encountered problems in dormitory planning.

While the detailed solutions to these problems may vary from school to school, the new dormitory building under construction for the Cardinal Farley Military Academy at Rhinebeck, N. Y., is designed to meet both questions for that school.

The edifice now under construction is really the first unit of a three-section building. It is planned to meet present needs. It will provide compact, comfortable, and complete living accommodations for 96 boys.

While it may stand alone so long as it meets current needs, it is envisioned as one wing of the three-section building. The symmetrical future wing will, when completed, double the accommodations for students. The proposed connecting unit between the two dormitory wings will be an academic building. Its construction will ultimately relieve the present academic and administrative office building for use for augmented administrative purposes and provide additional faculty facilities.

The plan of the dormitory building therefore meets all present needs but contemplates a pattern for future growth, both for dormitory facilities on the one hand and for administrative and academic needs on the other.

The problem of gaining maximum use of space is somewhat simplified in this case because of the military character of the school. Since military schools prescribe the attire of all students, it was possible readily to determine exact requirements of clothing

space. Built-in closets, or cabinets are designed for maximum utility and within minimum area. Since military clothing inspection is part of the school routine, the cabinets are planned for quick view, which is to say ready access, also.

The entire plan for the building was developed around a single unit, namely a typical student bedroom. This unit accommodates four students. Double-deck bunks, one on each side of the room, save space and simultaneously meet the administrative requirements of the school. Two lavatories are provided for each room.

The bedroom layout, with furniture, is designed as an entity. Eight bedrooms are located on each floor. The student bed-

room, with its double-deck bunks, makes it possible to install closet space under and around bunks. A study table, with four chairs in the center of the room, will be used primarily for personal correspondence, since regular study work is carried on elsewhere in the Academy.

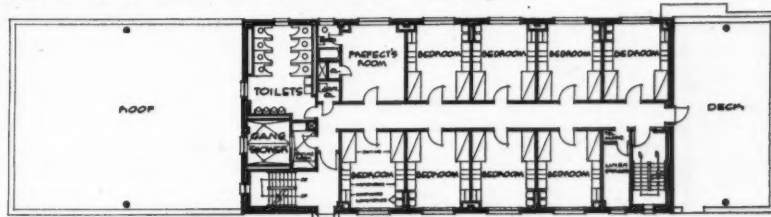
Although the wardrobe arrangement is compact, it still permitted an additional four drawers, one to each student for personal, nonuniform belongings. Each floor has its own prefect's suite, showers, and toilet facilities.

On the ground floor, the 75-ft. long dining room is planned to seat military units at each table. Since service is provided at the table, the kitchen and other facilities are not designed for cafeteria-style operation. Accordingly, in addition to the complete kitchen, space is set aside for serving, for handling of dishes, trays, and other utensils.

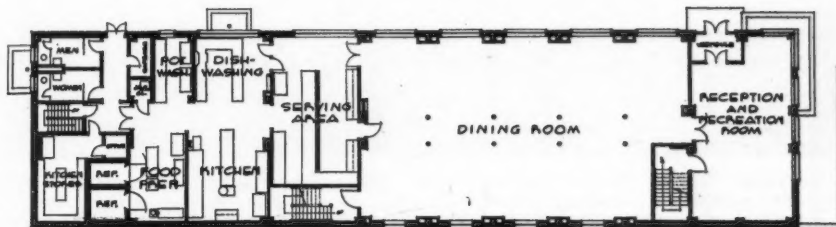
Although the dining room, recreation room, and reception rooms are on the lowest floor, they have ample natural light and ventilation. This was achieved by taking advantage of the natural fall of the terrain. Although they are a full story below the grade of the future court for the three-section building, they are on the "low" side of the hill. All assembly rooms on this floor are acoustically treated.

A steel frame structure, with flat roof, the new dormitory has four stories on one side—where the land slopes—and three on the other.

Of contemporary style, the building will have red brick walls, with large aluminum-sash windows. A terrace is formed by the roof of the reception and recreation rooms, level with the grade to the rear of the building.



TYPICAL DORMITORY FLOOR PLAN



MAIN FLOOR PLAN

SCALE: — Eggers & Higgins, Architects

*Eggers & Higgins, Architects, New York, N. Y.

THAT LEAKING SCHOOLHOUSE ROOF

A heavy windstorm blew a shingle from the roof. A little rain soaked through the ceiling of the schoolroom. An ugly stain was left. When the next shower came more rain soaked through the ceiling and still bigger grew the ugly spot. The plaster became weaker every time it rained. By and by a big piece of it fell to the floor. When it dropped the children may have been in school. If they were, some of them may have been injured seriously.

What an ugly hole was left in the ceiling! Weeks and months may pass before it is repaired; and when it is repaired the cost will be many times as great as it would have been to replace that shingle. Furthermore, the roof still must be fixed and, instead of one shingle, quite a few may have to be replaced. The chances are that when the ceiling is mended it does not look nearly as well as it looked before the first leak in the roof.

Is it not possible to induce the Sister to report signs of leaking roofs at once and have such little damages restored before the serious losses are incurred?

Without offense, the pastor and the church trustees, as they come in casual touch with the Sisters, may persuade them to be on the lookout always for little things about the buildings which need repair and to report them to the pastor at once. When Sisters first report to the pastor, or when they personally come in contact with the trustees, they can well be instructed in matters pertaining to the school plant.

If the pastor has the time and chooses to give such instruction himself, all well and good. But let someone be responsible for such instruction and to see that it is carried out.

The leak may not be confined to just one place. The whole roof may be rotten. If so it ought to be replaced at once. Delay is false economy; delay is sure to mean a loss.

Then there is always the temptation to the trustees to order as cheap roofing materials as possible. They desire always to keep expenses down. But if they have a good sense of business they will look ahead; they will not measure costs in terms of here and now. They will remember that they are investing for the parish and that this investment will be evaluated in terms of service over a long number of years. They, therefore, will put a roof on the school building which will be as nearly permanent as possible. It will not be one that will soon deteriorate. The roof put on the school building will be one which for the next quarter of a century or more will still be good.

BUILDING NEWS

Marquette Begins Building Program

Ground was broken for the first of several buildings to be erected in the Marquette University (Milwaukee, Wis.) building program, January 10. The first project is the college of business administration classroom building. It will accommodate 800 students per hour and 25 rooms will provide office space for 50 faculty members. The building will be completed in February of 1951 in time for midyear registration. Other buildings in the expansion program are a student union, library, additions to the science, medical, and dental buildings, and a college of journalism classroom building.

Student Center at Ames

A new student center chapel at Iowa State College, Ames, Iowa, was dedicated by Most Rev. HENRY P. ROELMAN, Archbishop of Dubuque, in a ceremony December 11, 1949. The chapel is located in the student union which is being finished at present. There will be living quarters and

offices for the clergy, instruction rooms for religion classes, a library, an office for the Newman Club, and a lounge which includes a pullman kitchen.

Ursulines Build New School

Dallas, Tex., is the site of the new \$655,000 Ursuline Academy being built this year. Plans include living quarters for 44 nuns and accommodations for kindergarten, grades, and high school departments.

University of San Diego

Shortly before Christmas bulldozers began the work of preparing land on the Acala Park, Calif. site of the women's units of the University of San Diego. The estimated cost of the women's college is \$2,000,000. The plans call for three units, making up the Convent of the Sacred Heart, and five buildings of the women's college.

New College in Kentucky

Bellarmine College, Louisville, Ky., is now under construction. Work was begun on the science building which will house the entire academic program for the first year. An administration building will be constructed and ready for use by 1952. Rev. Alfred F. Horrigan has been appointed president.

WE EDUCATE PERSONS

(Concluded from page 101)

this opportunity to tell them that it is not kind to laugh at anyone's mistakes. She told them that since they loved to do missionary work, here was a chance—they could begin right in their own classroom by sharing with Billy some of the things with which they had been blessed, and of which he had been deprived.

This little group of children began their missionary work from that time on. Billy was constantly being assisted. When classes changed he took his book out and started shuffling the pages with the much distressed whisper, "Wha' pay?" Someone would be sure to tiptoe over to his desk and find the page for him. When the more fortunate ones were finished with their assignments they would take Billy to the blackboard and quietly help him to form letters and make words. They brought him in on all their games at recreation time, he played with their toys, and they shared their lunches with him. They gave him every chance to take their places when there was a message to be carried or an errand to be performed. "We never laugh at mistakes," is quite often heard in case someone forgets. It has helped them to be alert to every child's needs and certainly has developed a spirit of kindness throughout the class. Besides, it has brightened the life of one of God's less fortunate children, and has made him feel he has a happy little corner in society and in the hearts of his schoolmates.

And now we have begun to hope for still greater things for Billy. We know a school where Billy's type of child occupies the very center of attention—where the books have been written to suit his limited capacity, where hours of patience and love will bring out all his meager skills, where he can be better than another boy in something, no matter what.



Simple, Efficient Parking. Horizontal pipe supported by uprights set in concrete. The pupil hooks the handlebars of the bicycle over the pipe. He may fasten them with a chain and padlock if he wishes. This bicycle rack has been devised by McFadzean, Everly, and Associates, Site Planning Engineers, 374 Green Bay Road, Winnetka, Ill. The firm will be glad to permit any school executive to install one of these racks and will send, free of charge, a small print showing dimensions and details of construction.

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Catholic Education News

AD MULTOS ANNOS

60th Anniversary

REV. ANGELUS MUENZLOHER, S.D.S., St. Nazianz, Wis., celebrated the 60th anniversary of his ordination on December 20, 1949. Father Angelus was born in Germany and entered the Society of the Divine Savior there. His early years were spent in India where he wrote the first catechism in the Khasi dialect. He was transferred to the United States at the end of World War I.

Two Jubilarians at Loretto

SISTER ALOYSIA MARIE BLINCOE and SISTER M. ALICE LEE recently celebrated their golden and silver anniversaries respectively at the Loretto motherhouse in Kentucky.

Ordained 50 Years Ago

REV. ALBERT S. PEIKERT, McGregor, Iowa, celebrated his golden anniversary on December 23, 1949. Father Peikert, a native of McGregor, took his college course at Loras College and returned to teach there for 23 years after his ordination.

Two Golden Jubilees

SISTER M. BERNARD, R.S.M., and SISTER M. ANNUNCIATA BISTES, R.S.M., celebrated their golden jubilees recently at a Solemn Mass at St. Alphonsus Church, New Orleans.

Christian Brothers Jubilee

Six Christian Brothers gathered at De La Salle Institute in New York City recently to commemorate the silver jubilee of their entrance into the society. The celebrants were BROTHER ALBERT ANDREW from La Salle Military Academy, Oakdale, L. I.; BROTHER ALBERT PAUL, principal of De La Salle Institute; BROTHER ANTHONY GEORGE

from Lincoln Hall, Lincolndale, N. Y.; BROTHER BENIGNUS OF JESUS, from La Salle, Oakdale; BROTHER BRENDAN JOSEPH from Manhattan College; and BROTHER CHARLES OF MARY from Barrytown, N. Y.

Bishop Walsh Honored

A pictorial survey of the career of Archbishop Thomas J. Walsh of Newark, "The Bishop of Education and Charity" who spent his early life in western New York, has been placed on display in Friedsam Memorial Library at St. Bonaventure College, St. Bonaventure, N. Y. The exhibit marks the golden jubilee of the ordination to the priesthood of the archbishop, who was graduated from St. Bonaventure in 1896.

Three Golden Jubilees

Three Benedictine Sisters, who have spent the greater portion of their religious life teaching in the diocese of St. Cloud, Minn., recently celebrated their golden jubilees in St. Paul, Minn. SISTER LEVINA SCHMITT, SISTER LUCINA TROST, and SISTER PELAGIA BINCIK renewed their vows at a high Mass, after which each received an autographed document from Rome, containing the personal blessing of His Holiness, Pius XII.

HONORS AND APPOINTMENTS

Honorary LL.D.

St. Louis University conferred an honorary degree of doctor of laws on GUSTAVE K. KLAUSNER, professor in the school of commerce and finance for his 35 years of service, it was announced recently at a testimonial dinner in St. Louis.

Appointed to "Sign"

REV. JOHN S. GRESSER, C.P., has been appointed to the staff of *The Sign*, national Catholic magazine published by the Passionist Fathers. Father Gresser will serve as field representative for the magazine.

Papal Decoration

PROFESSOR VICTOR LABAT of Xavier University, New Orleans, La., recently received the Pro Ecclesia et Pontifice cross for his work in community and parish functions. He is the second Southern Negro to be so decorated. Last year Eleanor N. Figaro, of the Diocese of Lafayette, La., received the same honor.

New Chaplain at Catholic U.

REV. JOHN J. O'SULLIVAN, instructor in the department of religious education at the Catholic University of America, has been appointed university chaplain. REV. MARINER T. SMITH has retired because of his teaching duties.

New Editor

REV. JOSEPH A. GORHAM, assistant professor of education at the Catholic University of America, is the new editor-in-chief of the *Catholic Educational Review*. Father Gorham came from Philadelphia to teach at the Catholic University in 1945. The former editor of the *Catholic Educational Review* is REV. DR. MICHAEL J. McKEOUGH, O.P.A.E.M., also professor of education at the Catholic University which publishes the review.

President of New College

REV. JOHN F. MURPHY, C.B.S., has been appointed president of St. John Fisher College for men, a new institution to be opened at Rochester, N. Y., in the fall of 1951. The school will be erected by the Basilian Fathers. REV. E. J. MCCORKELL is their superior general.

Appointed to New School

REV. ALFRED F. HORRIGAN will be president and REV. RAYMOND J. TRECE vice-president of Bellarmine College, a new school for men to be opened in Louisville, Ky., in 1950 by Archbishop John A. Floersch.

Professor Emeritus

DR. FREDERICK A. STRATTON, a volunteer teacher for 43 years and director of the department

(Continued on page 20A)



Junior High School,
South Euclid, Ohio.
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land; General Con-
tractor: Leo W.
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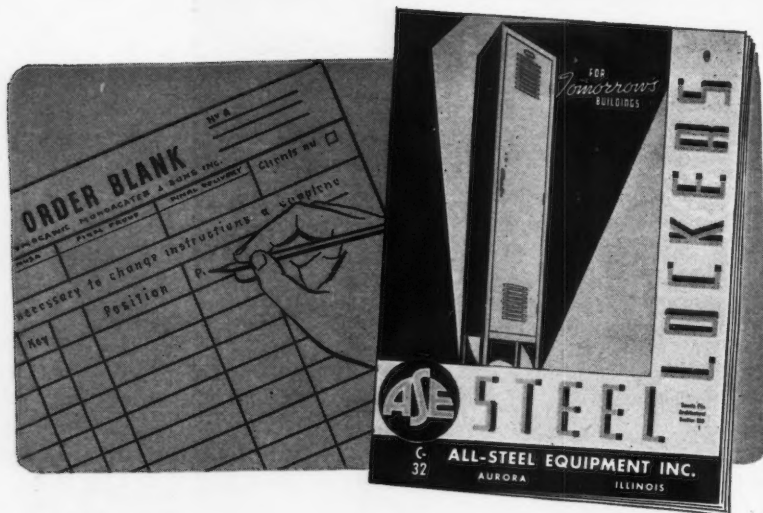
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Catholic Education News

(Continued from page 18A)

ment of general surgery in the Marquette University school of medicine, Milwaukee, Wis., after requesting that he be relieved of active teaching duties in order to devote full time to his private medical practice, was recently awarded the honorary title of professor emeritus.

Catholic Historians Elect Head

The American Catholic Historical Association elected PROFESSOR WALDEMAR GURIAN as president recently in Boston at the 30th annual meeting of the group. Professor Gurian, of the

University of Notre Dame, is also editor of the *Review of Politics*.

Teacher Becomes Pastor

REV. DR. WILLIAM J. LALLOU, former assistant professor of liturgy and master of ceremonies at the Catholic University of America, resigned his post effective January 31 to take up pastoral duties in the Archdiocese of Philadelphia. Dr. Lallou, well known in Washington and Philadelphia as a preacher and lecturer, served as a volunteer chaplain in World War I. He was decorated by the French Government, and has been made an honorary chief by the Mohawk Indians in recognition of his interest in having Catherine Tekakwitha beatified.

CPI Director

DAVID R. HOST, associate professor of journalism at Marquette University, Milwaukee, Wis.,

recently was named director of the Catholic Press Institute. The CPI, an organization which studies the Catholic press and makes its findings available to editors of Catholic publications, was established recently as a separate and subordinate research division of the Marquette University college of journalism.

New Head at Loyola

DR. JOHN F. SHEEHAN has been named acting dean of the Stritch School of Medicine of Loyola University, Chicago, Ill. Dr. Sheehan is chairman of the pathology department. His predecessor is Dr. JAMES J. SMITH, who resigned after accomplishing his aim as dean, that of establishing a top basic science department.

Foreign Students Vice-President

REV. FREDERICK J. EASTERLY, C.M., adviser to foreign students attending St. John's University, Brooklyn, has been elected vice-president of the Greater New York Council for Foreign Students. Father Easterly, nationally known Catholic educator, is dean of Teachers College at St. John's.

New Monsignor

REV. THOMAS J. MCCARTHY, director of the bureau of information of the National Catholic Welfare Conference, and former managing editor of the Los Angeles diocesan weekly, *Tidings*, has been named a Papal Chamberlain with the title of Very Reverend Monsignor.

Receives Drexel Medal

Xavier University, New Orleans, La., has awarded to DR. RALPH J. BUNCHE its highest award, the Drexel medal. Dr. Bunche is the distinguished Negro statesman and scholar who won wide recognition for his handling of the Arab-Israel mediation problem for the United Nations.

REQUIESCANT IN PACE

• BROTHER VERNARD GORMAN, C.S.C., general councilor of the Congregation of Holy Cross, supervisor of Holy Cross schools in the Diocese of Brooklyn, and principal of the boys' department of Mt. Carmel School, Bronx, N. Y., died December 22. Previous to going to New York he was for 12 years director of St. Charles Boys' Home, Milwaukee, Wis.

• SISTER M. RUTH SANDIFER, R.S.M., member of the Catholic University of America faculty since 1940, died recently after a two-week illness. She taught psychology and education at the university.

• REV. EUGENE B. CUMMINGS, S.J., teacher of history at Boston College High School for the past 27 years and a member of the Society of Jesus since 1901, died recently at the age of 67.

• SISTER M. APPOLINARIS of the Sisters of St. Agnes, Fond du Lac, Wis., died January 15 in the 66th year of her religious life. Sister Appolinaris, 88, retired from active teaching in 1933.

• REV. MICHAEL I. STRITCH, S.J., professor emeritus of philosophy at St. Louis University's school of philosophy and science died recently at the age of 87. Born in Country Galaway, Ireland, Father Stritch taught until 1944.

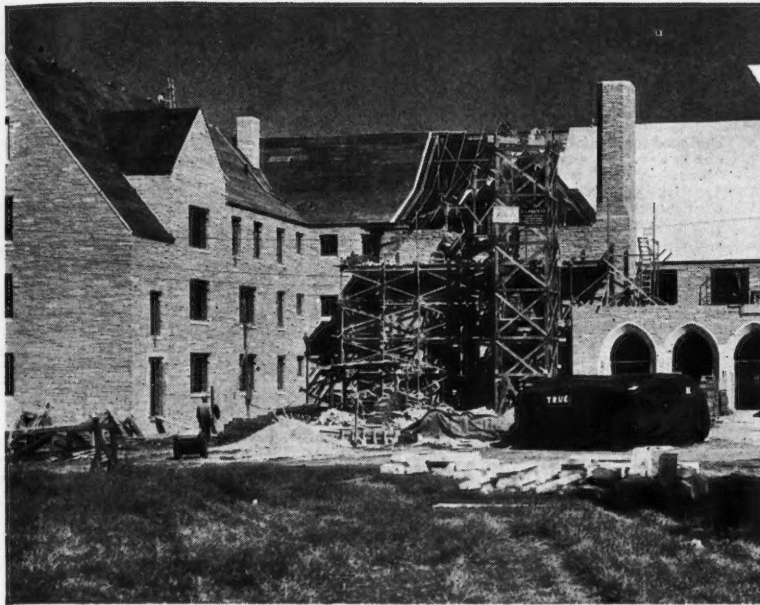
• REV. JAMES MALACHY MURRAY, C.M., who was a member of the first DePaul University faculty, and has been associated with DePaul University, Chicago, during its half century of existence, died recently after a short illness.

• REV. ALBERT GORDON, assistant professor of economics at St. Joseph's College, Rensselaer, Ind., since 1936, died recently.

• SISTER M. ALOYSIA LONERGAN of the Sisters of St. Joseph, died at the Nazareth Convent, Pittsford, N. Y., December 24, 1949. Sister Aloysia, who was born in Canada, entered the order in 1890. She taught in the Rochester Diocese for 30 years, until 1936 when she became the community treasurer.

(Continued on page 22A)

6 Big Advantages Make Kaylo Tile AN IDEAL ROOF DECK FOR SCHOOLS



Photograph shows application of Kaylo Roof Tile to a new dormitory of the University of Tulsa, Tulsa, Oklahoma. Architect—Atkinson & Murray. Contractor—Al Ward Construction Co.



One man easily handles and applies lightweight Kaylo Tile. Covering with conventional roofing material forms the completed roof.

HERE'S A UNIQUE NEW ROOF MATERIAL that is ideal for schools—Kaylo Roof Tile, offering a combination of advantages found in no competitive product:

Non-Combustibility gives a high degree of protection against fire;

Insulation Value eliminates the need for additional insulating materials;

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Light Weight permits more economical use of lighter supporting structural members;

Easy Application assures fast completion of pitched or flat roof decks.

When you plan new schools or modernization of present buildings, it will pay you to investigate all of these advantages offered by Kaylo Roof Tile.

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Designed for school and classroom use, the new S.V.E. "Instructor" 300 is the finest Tri-Purpose projector ever to carry the S.V.E. name.

It can be threaded in quick "push-in-style" or in the conventional manner. Film advances smoothly, without scratching or marring. There is no light spill. Maximum screen brilliance is assured with an improved optical system in which all elements have been coated. And, the finish is a new and attractive Morocco Bronze Crackle with satin chrome trim.

Complete with semi-automatic slide changer, Wocoted S.V.E. 5" objective lens, film rewind take-up and leatherette carrying case, the "Instructor" 300 is being introduced at \$90.00.

"The general value of filmstrips is accepted today in the field of religion. Seeing and learning the Catechism are basic steps for living it."

—Rev. Dr. Leo J. McCormick, Superintendent of Schools, Archdiocese of Baltimore, Baltimore, Maryland.

VISUAL CATECHISM SERIES of S.V.E. FILMSTRIPS

Based on revised edition of Baltimore Catechism. There are 9 filmstrips on The Sacraments, 10 filmstrips on The Commandments. Other groups on The Apostle's Creed, The Sacrifice of the Mass, and Prayer and Means of Grace will be produced. Nihil Obstat: Edward A. Cerny, S.S., Censor Librorum; Imprimatur: Michael J. Curley, D.D., Archbishop of Baltimore and Washington

"Familiarity with filmstrips and with the filmstrip projector is especially desirable on the part of our teachers."

—Rev. Jos. B. Collins, D.D., Ph.D., Assistant Professor of Catechetics, Catholic University of America, Washington, D.C.



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The 2" x 2" color slides in this set are from original color pictures made under the supervision of the authors of the Visual Catechism and include Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Orders, Matrimony.

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Catholic Education News

(Continued from page 20A)

● **SISTER M. CLARISSA**, Sisters of St. Francis, Millvale, Pa., died recently. Sister Clarissa had been a member of the community for 70 years and served at its first school supervisor.

● **DR. RICHARD J. PURCELL**, professor of history at the Catholic University of America and a widely known author in the field of history, died recently. Dr. Purcell had been historiographer of the American Irish Historical Society, a member of the finance committee of the Catholic Hour, and an active member of the Catholic Historical Society.

● **SISTER M. VERONICA**, oldest member of the Sisters of St. Francis, died January 8, at the age of 95, after 75 years in the order. Sister Veronica, who had been active until about two months ago, died at the mother house, Millvale, Pa.

● **REV. HUGH F. GALLAGHER, C.S.C.**, who taught at Notre Dame and the Catholic University, died recently and was buried at Notre Dame. Father Gallagher, a native of Ireland, became a priest in 1893.

● **REV. GEORGE J. BRUNNER, S.J.**, widely known professor of geophysics at St. Louis University, died recently. Father Brunner, who has been a member of the St. Louis faculty since 1931, invented the Brunner chart for determining depth, distance away, and time of an earthquake from the records of a single seismological station.

● **MOTHER M. FLORISENDA, O.S.F.**, provincial of St. Anthony's Province of the Sisters of the Third Order, died December 3, 1949.

RELIGIOUS ORDERS

Reparatrix Sisters in Cincinnati

Ten members of the Society of Mary Reparatrix are establishing a retreat house in Cincinnati following their settlement in a convent in the city. The Society has retreat houses in New York and Detroit.

Centennial at New Melleray

The Trappists of Our Lady of New Melleray, Cistercian abbey near Dubuque, Iowa, celebrated their 100th anniversary recently, and the growth of their abbey is shown by the waiting list in addition to the 25 ex-G.I.'s and many others who have been accepted for the Trappist Life during the past few years. For the first time since its founding the abbey has had to appeal for outside financial help. The produce from the 3000 acres surrounding the abbey no longer supports it. A building program has begun to make room for those who are waiting.

Jesuits in Mississippi

The first permanent Jesuit Foundation in Mississippi, Xavier Hall at Pass Christian, Miss., was blessed recently by Bishop Richard O. Gerow of Natchez. Nineteen Jesuit students are housed at the Hall and retreatants are booked solidly for week ends until September, 1950.

New Society of Atonement Seminary

The Society of Atonement Franciscan Friars of Graymoor at Garrison, N. Y., have transferred 54 students to the new St. John Atonement Seminary at Montour Falls, N. Y.

New Notre Dame House in Rome

The recently opened new general headquarters house of the Sisters of Notre Dame in Rome has been solemnly blessed by His Eminence Benedetto Cardinal Aloisi Masella.

Holy Ghost Fathers Second Seminary

The Holy Ghost Fathers have acquired a site in Ann Arbor, Mich., for their second junior

(Continued on page 23A)

MARQUETTE University



SUMMER SESSION • 1950

Marquette University presents the pleasant prospect of Summer Studies in a vacation climate. Share the traditions of this fine old Jesuit School during the coming summer.

Marquette University will offer graduate and undergraduate courses in the Colleges of:

- LIBERAL ARTS
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All course offerings are under the direction of a distinguished faculty with outstanding guest lecturers.

Practical education conferences, institutes, workshops and courses are open to teachers and administrators in primary, secondary and higher education.

Special spiritual, housing and vocational facilities maintained for Sisters.

REGULAR SESSION,
June 26 to August 4
LONG SESSION,
June 12 to August 3

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Catholic Education News

(Continued from page 22A)

seminary in the United States. They will establish a second American Province for their community in the near future.

Mother Cabrini Honored

Twenty-three Sisters from the United States institutions established by the first American saint, Frances Xavier Cabrini, were present at the solemn ceremonies in Rome celebrating her feast day and the centenary of her birth.

First American Oblate Convent

The first American Convent of the Oblates of the Sacred Heart of Jesus was blessed recently

at MacDonald, Ohio. Ten nuns of the congregation arrived from Rome shortly before the ceremony.

Felician's Diamond Jubilee

The Felician Sisters in the United States marked their Diamond Jubilee recently with a special program at St. Hedwig's School, Floral Park, N. Y., which the Sisters conduct. Some 250 educational and charitable establishments in the country are staffed and operated by the Felician Sisters.

Summer School at Salzburg

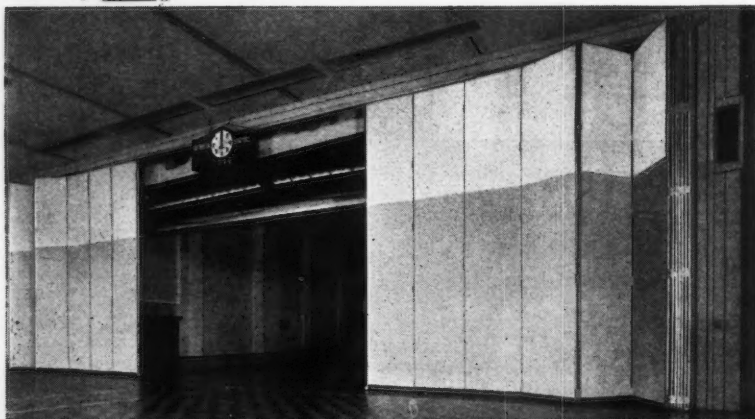
Father Thomas Michels, O.S.B., professor of liturgy and history of ancient religions at Salzburg University, Austria, has spent time recently visiting with members of the faculty at St. John's Abbey, Collegeville, Minn., who attended the University at Salzburg to discuss plans for es-

(Continued on page 24A)



"Quick Change" Three-R Style

R-W DeLuxe FoldeR-Way Partition
FULLY AUTOMATIC—ELECTRICALLY OPERATED



R-W DeLuxe FoldeR-Way Partition, bi-parting, 64' x 22' opening.

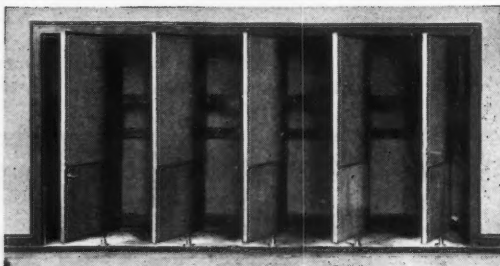
Just a turn of the switch key and the R-W DeLuxe FoldeR-Way Partition goes into operation silently and swiftly . . . locking and unlocking, opening and closing automatically! Designed specifically for school gymnasiums, auditoriums, stages and other high or wide openings—no matter how large—to be closed against light and sound, electrically operated FoldeR-Way Partitions are the answer to present-day problems of economy in space and expenditure. They transform any large indoor area into two smaller

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Yes, you turn the switch key and R-W does the rest! DeLuxe FoldeR-Way locks to the floor without floor bolts, keepers, guides, tracks or manually operated sealing strips, pressure-sealing itself to the floor for complete soundproofing. When bi-parting partitions are installed, both halves are synchronized to operate simultaneously—all sections are full-size, equal width doors folding in accordion fashion into jamb or pocket.

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**Offers a Complete Line
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R-W No. 833 Multiple Action-Master Control Door Wardrobe.

Richards-Wilcox Classroom Wardrobes are outstandingly popular because they are designed to give maximum space for pupils' wraps without overcrowding—because simplicity of design and installation in wall recess means low cost. Wardrobes are available in Single or Multiple Action-Master Control Door units with or without bookcases, supply closets, teachers' closets, slate or cork boards, locks, etc. Doors are available in flush wood, hollow metal, or pan type steel doors with wood

or steel jambs. Each unit is equipped with continuous coat hook racks provided with double prong hooks and hat shelf. Each door opening accommodates eight to ten pupils.

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Get all the facts about Richards-Wilcox cost-cutting, space-saving FoldeR-Way Partitions and Classroom Wardrobes now—write today or call your nearby branch office for complete information without obligation.

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Catholic Education News

(Continued from page 23A)

tablishing a summer school for American students at the Austrian university. Arrangements for the students from the United States will be completed for the summer of 1951.

Ursuline College Admitted

At the annual meeting of the Southern Association of Colleges and Secondary Schools held recently at Houston, Tex., Ursuline College of Louisville, Ky., was admitted to full membership.

European Catholic University

The Belgian government has granted a subsidy of \$60,000 toward the foundation of a Catholic-sponsored University of Europe as an international scientific institution. The university, expected to open next November at Bruges, Belgium, represents a unique educational venture in Christian ideals and international understanding, and will be open to non-Catholics.

St. Louis Discontinues FM

St. Louis University has discontinued the operation of its FM radio stations due to the fact that FM has not been accepted by the general public, announced VERY REV. PAUL C. REINERT, S.J., president of the university.

Georgetown Men to Europe

Six Georgetown University graduates will study abroad this year under Fulbright Act scholarships.

Fordham Students Aid Lebanese

Students of the campus school of business at Fordham University, New York, have donated a substantial amount to a fund to aid a number of refugee students at the Jesuit University of St. Joseph in Beyrouth, Lebanon. The money will enable the refugee students to continue their college work.

Iowa Offers Canon Law Course

The University of Iowa is conducting a seminar in canon law for law students and faculty. Msgr. Thomas J. Feeney, chancellor of the Davenport Diocese is conducting the seminar with the help of two other priests at the Catholic Student Center at the university.

March of Dimes Grant to C. U.

A March of Dimes Grant of \$5,500 was made recently to the Catholic University of America to continue an orthopedic nursing course for graduate students in the school of nursing education.

Scholarship to Train Victim

Gannon College, Erie, Pa., has awarded Jimmy Shaw, who recently lost both legs when he was run over by a freight locomotive while playing on railroad tracks, a full scholarship of four years.

Loan Fund at Notre Dame

Mrs. F. J. Fisher, widow of the late F. J. Fisher, a member of the Associated Board of Lay Trustees at the University of Notre Dame has given \$1,000,000 to the school to be used in the building of a student dormitory and the establishment of a loan fund for the use of students who wish to work their way through college. Mrs. Fisher's husband was the founder of the Fisher Body Co., Detroit, Mich.

Wills Library to Georgetown

Dr. Thomas Walsh, author, anthologist, and Hispanist, has left his entire library to Georgetown University, Very Rev. Hunter Guthrie, S.J., president announced.

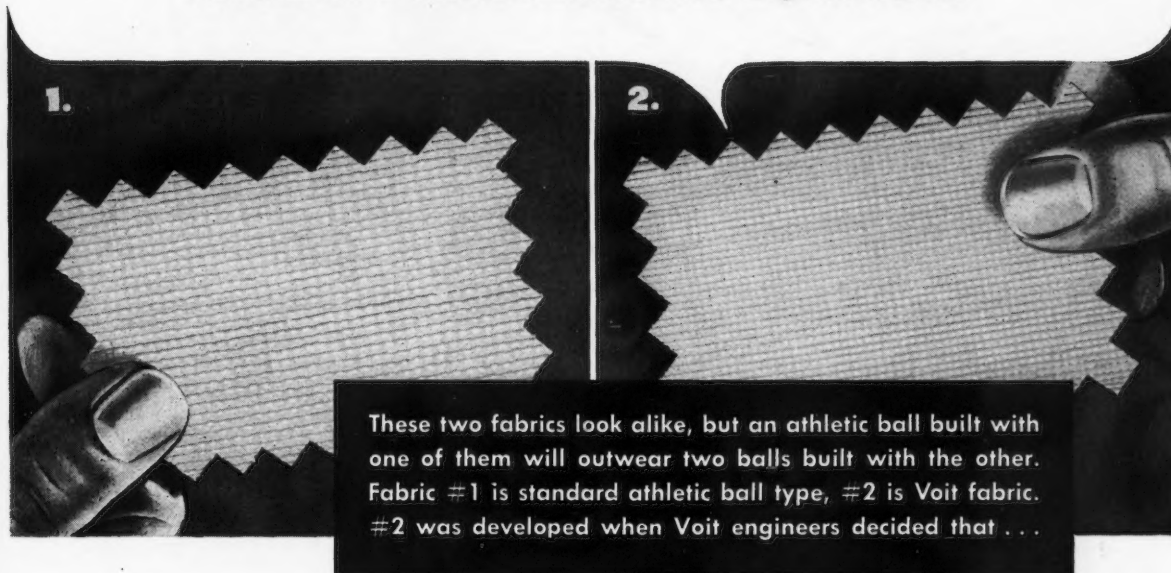
Beginners Latin at Loyola

A Latin class for beginners, especially those aspiring to the priesthood, is being offered dur-

(Continued on page 26A)

"Hidden-Value" Fabric

**ANOTHER REASON WHY VOIT IS ACCEPTED AS
AMERICA'S FINEST ATHLETIC EQUIPMENT**



These two fabrics look alike, but an athletic ball built with one of them will outwear two balls built with the other. Fabric #1 is standard athletic ball type, #2 is Voit fabric. #2 was developed when Voit engineers decided that . . .

ORDINARY FABRIC WASN'T GOOD ENOUGH

Fabric is the backbone of an inflated ball's performance, durability and adherence to perfect shape. Voit engineers knew that standard fabrics were not doing the job, and they set out to produce a fabric that would!

SO VOIT BOUGHT A MILL...

Yes, we bought a fabric mill to develop this badly needed formula for the "staple, carding, drawing and twist" process which would deliver the higher performance standard that Voit engineers demanded.

VOIT DEVELOPED A SUPERIOR FABRIC

Yes, research did it. Now our fabric can be manufactured in quantity by our suppliers, made to precise Voit specifications developed in our own mill. We proved that although the above two fabrics look alike—the one on the right would double the playing life of a ball. That's why Voit can say...

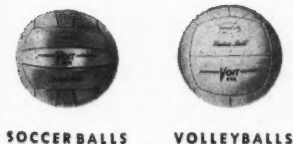


FOOTBALLS

BASKETBALLS

No other ball—be it covered with leather, rubber, plastic or "what-have-you"—will match the performance, durability and high standards of Voit-built balls!

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SOCCERBALLS

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VOIT*
NEW YORK 10, CHICAGO 6, LOS ANGELES 11
America's Finest Athletic Equipment
*Reg. U. S. Pat. Off.

"It's the Maintaineer"



Mr. H. Sebastian Jones looked at his dingy floors and cried. "What'll I do?" Then he remembered what his flooring contractor had told him — "consult your nearest HILLYARD Maintaineer." So he picked up the phone. "Come at once!"

Rushing to the scene, the HILLYARD Maintaineer thoroughly examined the floors. "Mn! This one is neglected! This one is being ruined by improper care. But stop worrying. I can SAVE YOUR FLOORS."

So the HILLYARD Maintaineer got busy with Super Shine-All, the neutral chemical cleaner . . . showed Mr. Jones how dirt and grime practically floats off floors when you use Hillyard's gentle acting deep wetting cleaner that needs no rinsing . . . showed him which Hillyard products to use for safe, lustrous slip-resistant sealing of surfaces . . . so easy . . . and look! No buffing or hard rubbing necessary. "It's a miracle!" exclaimed Mr. Jones.

"RIGHT!" said the Hillyard Maintaineer. "Scientific Hillyard care does the job in half the working time—actually cuts expensive maintenance costs in half."

"How can I thank you!" said Mr. H. Sebastian Jones.

"Tell your friends." said the Hillyard Maintaineer. The services of Hillyard Maintaineers throughout the world are free to you and other folks with perplexing floor problems."

"Call on me anytime. Remember, my help is FREE and warehouse stocks are nearby."



St. Joseph Missouri

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in Principal Cities

Catholic Education News

(Continued from page 24A)

ing the present semester at Loyola University, Chicago. A sequel to the course is scheduled for the summer school sessions.

Fordham Expands Job Placement

Fordham University, New York City, has announced the expansion and reorganization of its job placement activities. Robert D. McCabe, who has handled placement work for the university since 1946, will continue in this capacity. The new service will function through two offices, one on the campus and the other in the university's downtown division. The campus office

will give placement assistance to alumni of the various schools of the university, as well as seniors in campus divisions. The downtown office will give similar aid to seniors and recent graduates of off-campus schools.

NFCCS to Pittsburgh

The executive council of the National Federation of Catholic College Students met in Chicago recently to plan activities for the coming year and decided on Pittsburgh, Pa., as site for the national congress in April.

St. John Fisher College

Construction of St. John Fisher College for men is now scheduled for next April on the site in Rochester, N. Y. It will be built as a single unit with three wings and will contain a million cubic feet of space. Estimated cost will be in the neighborhood of one million dollars. The

building will provide for administration offices, science laboratories, library, cafeteria, student dormitories, lecture halls, and resident rooms for faculty members.

EDUCATIONAL MEETINGS

N. Y. Conference on Catechetical Work

The sixth annual meeting of the Intercollegiate Catechetical Conference was held at Manhattan College on December 4, 1949. Principal speakers at the meeting were Sister M. Rosalia, M.H.S.H., director of the catechetical department of the Mission Helpers of the Sacred Heart, and Rev. Michael F. Mullen, member of the religious education department of St. John's University, Brooklyn.

Rural Life Conference Dates

The annual convention of the National Catholic Rural Life Conference will be held, October 13 to 18, 1950, it was announced by Bishop Albert R. Zuroweste of Belleville, Ill., who will be host to the convention. Diocesan directors of the Conference will meet on October 13 and 14 and the general sessions will begin the following day.

National Catholic Educational Association

The 47th NCEA convention will be held in New Orleans April 11-14. Archbishop Joseph F. Rummel of New Orleans will be host.

Sociology Convention

The Catholic Sociological Society held its annual convention, December 27 to 29, 1949, at Fordham University, New York City. Rev. William J. Gibbons, S.J., of the National Catholic Rural Life Conference spoke of the evils resulting from the concentration of industry in specific areas. He stated that family life suffers greatly from such a system.

Catholic Round Table of Science

Catholic scientists met recently in New York at the National meeting of the Catholic Round Table of Science. At a luncheon meeting Professor James Reyniers, director of the Lobund Laboratories, University of Notre Dame, stressed the urgent need of acquiring the financial support of the various fund agencies in order for the research program in Catholic colleges to develop and expand in proportion to their potential strength.

Safety Commission

The National Commission on Safety Education, a part of the National Education Association, held its annual meeting at NEA Headquarters on February 9, 10, and 11. Activities of the past year were reviewed and plans for the coming year were made.

SUMMER SCHOOLS

U. of Fribourg Summer Session

The University of Fribourg has announced that the 1950 summer session will begin July 17 and close August 19. Arrangements have been made to allow students to make a tour of Europe including the Holy City following the close of the session and still return to the United States in time for fall semesters. History, philosophy, sociology, political science, economics, and language courses have been scheduled. As a feature of the Holy Year, three additional courses are offered: contemporary church history, apologetics, and introduction to Italian culture.

Anyone desiring a catalog and further information may obtain it by writing to: Director, American Office, University of Fribourg Summer School, 1312 Massachusetts Ave., N.W., Washington 5, D. C.

Sight Saving & Braille Class

A new summer course is being inaugurated at the Catholic University, Washington, D. C., this coming summer, June 26 to August 5, to train teachers of sight saving classes and Braille classes. Address inquiries to: Roy J. Deferrari, Office of

(Concluded on page 29A)

Catholic Education News

(Concluded from page 26A)

the Secretary General, Catholic University, Washington, D. C.

Course in Institutional Care

An orientation program in institutional care will be offered for the second time by the College of St. Theresa during the 1950 summer session. Designed primarily for Sisters who wish to study principles of sociology and their application to the care of children and the aged, the courses will carry five semester hours of credit. Classes will start June 27 and close August 2, with registration for the summer session on June 26. Advance registration for the program may be sent now to the director of admissions, College of St. Theresa, Winona, Minn.

CONTESTS

Eastman Kodak Photo Contest

The Eastman Kodak Company of Rochester, N. Y., has announced its fifth annual High School Photographic Awards contest, for students in grades nine to twelve inclusive. A total of \$3,500 in prizes, ranging from honorable mentions of \$5 to a grand prize of \$500, will be awarded. The competition opened January 12, and will close April 14, 1950. For information concerning qualifications and requirements write to the Eastman Kodak Company National High School Photographic Awards, 343 State Street, Rochester 4, N. Y.

American Automobile Association Contest

The American Automobile Association is sponsoring a poster contest which will close April 15, 1950. The AAA and affiliated clubs are awarding \$2,275 in cash prizes for the 62 best designs in traffic safety posters. The conditions of the contest may be obtained by writing to Traffic Engineering and Safety Department, A.A.A., Washington 6, D. C., or a local AAA club.

Don Bosco Contest

The Salesian Fathers of Boston are sponsoring a contest with 50 prizes including a boy's and a girl's watch, for grade and high school children to foster interest in their patron saint. A questionnaire, including completion sentences, true and false questions, and a cross word puzzle to fill out, all concerning St. Don Bosco, must be filled in by the end of the 1949-50 school year. To obtain blanks and rules write to Don Bosco Contest, 189 Paris St., E. Boston 28, Mass.

A CATHOLIC TECHNICAL SCHOOL

The Don Bosco Technical School at 202 Union Ave., Paterson, N. J., has drawn to itself a lot of attention since the Salesian Society remodeled a large abandoned factory building for the purpose of giving a four-year course to boys who have finished the eighth grade and are not inclined to an academic course.

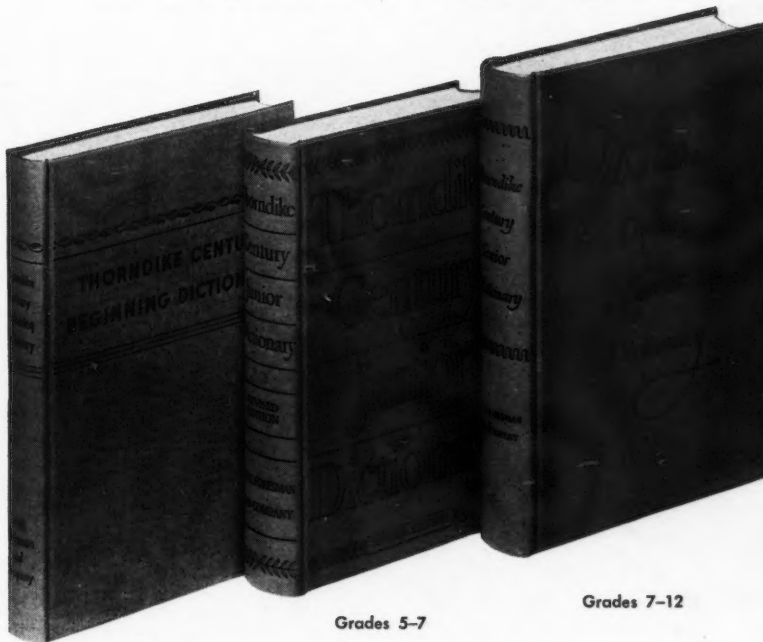
The school supplies a thorough training in the theory and practice of a trade together with the academic subjects connected with business practices. To this course, the Salesian Fathers and Brother Coadjutors add a thorough religious and character forming course.

The shops are equipped with the most modern machinery for courses offered. At present printing, bookbinding, cabinetmaking, wood carving, machine-shop practice, and shoemaking are offered. Later tailoring, electricity, and other subjects will be added.

All the shop teachers are Salesian coadjutors—Brothers who are experts in the trade they teach. The Salesian Society was founded by a young priest, John Bosco who died at Turin, Italy, in 1888 and was canonized as a saint in 1934. Today 16,000 Salesians operate schools in nearly all parts of the world.

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New Books of Value to Teachers

Criteria for the Evaluation of Catholic Elementary Schools

Compiled by the Department of Education of the Catholic University of America. Paper, 140 pp., \$2. Catholic University of America, Washington, D. C., 1949.

There is considerable agreement among educators that one very effective approach to bettering our schools is through (1) self-evaluation in terms of accepted criteria of excellence; and (2) a planned improvement program based on the findings of such a self-evaluation. This publication should be an excellent help in such an approach.

These criteria are the result of some five years' work in a seminar in elementary education at

Catholic University of America. According to an introductory statement, they were "designed primarily to assist superintendents, supervisors, principals, and teachers in assessing the educational endeavor of their schools [and] it is hoped that these criteria will also be provocative of specific improvements in Catholic education."

Criteria for judging six main areas are presented: (1) philosophy and objectives of Catholic education; (2) the school plant; (3) administration and supervision of the school; (4) curriculum and courses of study; (5) materials of instruction; and (6) teacher-learning activities. Each of these large topics is divided into sub-sections. Scores for values, totaling 1000 points,

(Continued on page 30A)



hands at work by Emmy Zweybruck

Internationally known teacher, industrial designer, and lecturer. This inspirational manual of application techniques contains clever designs, and complete "how to" instructions for:

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Book is beautifully illustrated in color, size 8 1/4" x 10 1/4". \$2.00

Also important for your personal or school library.

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HANDBOOK OF DESIGNS

by Gordon de Lemos \$2.50

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NEW YORK • SAN FRANCISCO • DALLAS

New Books

(Continued from page 29A)

are given for all sections and subsections except the first, on philosophy and objectives. The criteria are arranged in detailed and abridged forms.

The procedure in scoring is quite unique. Except for those under "Philosophy and Objectives," each subsection is given a score of 5 for "outstanding," and down to 1 for "very inferior." The total for each of the five headings for which there are score values is the total of the scores on the subsections. This means that the number of subsections into which a general heading such as "School Plant" is divided is directly related to the total number of points given to that heading. More will be said about this later.

As one examines the "standards" for evaluating the various aspects of a school, he can see many evidences of the best thinking of Catholic educators. In fact, studying the criteria is an excellent way of acquainting one's self with the best recent educational thinking, and of seeing the practical implications of this thinking in the school and parish.

If adequately and wisely used, these criteria should be a powerful force for good in Catholic elementary education. They provide a systematic approach to evaluation; they provide bases of judgments regarding a school; they can help to reveal points of strength and weakness; they indicate aspects of the school that should become a part of an improvement program; and they can serve as a sound basis of discussion among those who are interested in improving a particular school.

Those responsible for this publication "entertain no illusions regarding the perfection of this evaluative instrument." It is assumed that they will appreciate suggestions for those who use the criteria. It is in this spirit that the following comments and questions are offered.

1. The authors do not make clear specific ways in which the criteria can be used. Perhaps they were so close to the project that the details of its optimum use seemed obvious. Specific alternative procedures for using this instrument would greatly increase the extent and the effectiveness of its use.

2. It appears that *evaluation* of a school is stressed, rather than *improvement* of staff, and consequently of the school. Those who have used the *Evaluative Criteria* compiled by the co-operative Study of Secondary School Standards* have found this instrument a powerful force in in-service training. The usual procedure in using *Evaluative Criteria* is: (1) the school staff evalu-

*744 Jackson Place, Washington, D. C.

(Continued on page 32A)



National Society for Crippled Children and Adults, 11 S. LaSalle St., Chicago 3, Ill.



THE PROSE AND POETRY SERIES

HIGH SCHOOL LITERATURE TEXTS

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Standard Single Channel System

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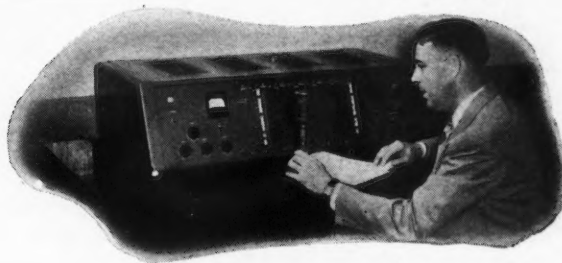
- 20 room or zone distribution switches with provision for installation of up to 20 more.
- 5 input circuits permit program pickup from any location.
- Built-in de luxe RCA radio with AM, FM and short-wave reception.
- Volume indicator meter.
- Provision for attaching separate record player or transcription turntable.
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Standard Dual Channel System

Administrators, supervisors, teachers and the student body use this Dual Channel Program Console for a variety of instructive purposes and for administrative control. Provides for the distribution of teaching programs or announcements to selected classrooms over one channel while the second channel simultaneously permits intercommunication or distribution of an additional program to other classrooms or areas in the school or grounds. Priced within the budget of high, junior high or the larger elementary schools.

- 9 input circuits provide numerous possibilities for program pickups from radio, phonograph and microphones in auditorium and elsewhere.
- Volume indicator meter.
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- 2 high-quality 25-watt amplifiers.
- Two-way communication between classrooms and console.
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De Luxe Dual Channel Equipment

Provides complete audio facilities for the larger high schools and colleges. Dual channel services for administrative broadcasts . . . teaching programs . . . radio listening . . . in-school program originations . . . record and transcription reproduction . . . independent two-way intercommunication (optional), unit-built from standardized frames and panels to allow numerous combinations of basic units. Gives you the advantage of a "custom-made" sound system within the price range of regular production equipment.

- De luxe studio-type control console.
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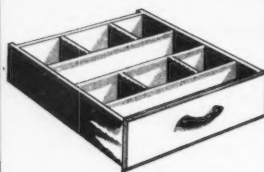


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equipment problem



New Books

(Continued from page 30A)

ates its own school; (2) an outside committee checks on the self-evaluation; and (3) the two evaluations are compared at a common conference. This procedure stimulates systematic analyses, careful attention to standards, purposeful discussion, and even intra-staff arguments! All of these are good for professional growth, and for improvement of a school.

3. The objectives discussed are divided into five headings: physical fitness; economic competency; social responsibility; cultural development; and moral and supernatural perfection. No one will quarrel with any of these. But there seems to be something lacking in the area of integration of personality. Perhaps this is implied? Should not this important objective be stated directly?

4. Immediate objectives of education are influenced by the community in which a school is located. Perhaps the criteria should provide for an analysis of the community in the early part of the book, rather than at the end. It would encourage teachers and others to think of their work in terms of the community in which they work.

5. Sufficient attention may not be given to activities which are directed toward typical life situations and problems, and which cut across a number of subject matter areas. There is some suggestion of emphasis on the compartmental approach, rather than on the functional.

6. The quantitative scoring has some advantages. But it has serious disadvantages, partly because the total maximum score for a general heading seems to be directly related to an unrelated matter—the number of subsections under this topic.

7. There is no provision on the various pages for scoring or evaluating anything but the total subsection. For example, subsection 261, "Individual Cumulative Record" may be scored from 1 to 5. But there is no space provided for recording the weaknesses and strengths on each of the ten parts which make up this subsection. This detracts from the diagnostic and remedial possibilities of the instrument. In this respect the *Evaluative Criteria* for secondary schools is superior to the instrument being discussed. Besides giving a diagnostic picture, the former almost forces careful analysis and synthesis.

8. There is reported no information about bases for assigning a certain number of points to each of the five main headings. Why, for instance, does "School Plant" receive 195 points, and "Materials of Instruction" 175 points out of a possible 1000?

9. Some references upon which suggested standards are based are given. The section on school plant contains a number of such references. Perhaps this practice should be extended to other items, in order to encourage the reading of basic sources, and to discourage an attitude of finality toward so-called standards.

10. There are certain mechanical features which can be improved, but which are of no concern here.

No number of specific questions or comments should detract from a generalization made earlier—that these *Criteria for the Evaluation of a Catholic Elementary School* can and should be a powerful force for good in Catholic education. The extent of this good will depend in part on (1) the extent to which the availability of this instrument is made known; (2) the extent to which Catholic educators are given specific suggestions on the use of this instrument; (3) the extent to which it is used diagnostically for self-evaluation and self-improvement, rather than for evaluation by outsiders; (4) the extent to which it stimulates those who use it to study the bases for the alleged standards; (5) the extent to which its use provides for group analyses and group discussions; (6) the extent to which those who use this instrument send in suggestions for improvement; and (7) the extent to which these *Criteria* are continuously revised in terms of new and better thinking on means and ends of education and of educational evaluation.

Elementary school administrators, supervisors, teachers, and others will be neglecting a stimulating and helpful source of professional improvement if they do not procure and use these *Criteria*. — John P. Treacy, Marquette University.

Guidance Handbook for Teachers

By Frank G. Davis, Ph.D. & Pearle S. Norris M.A. Cloth, 254 pp., \$3.50. The McGraw-Hill Co., New York 18, N. Y.

This informative and simplified text presents a pedagogically sound study aid and teaching guide for teachers in any school situation. The authors present in 29 chapters (units) education, psychological, social, and philosophical approaches to the various problems which classroom teachers face in attempting to understand and to help a child.

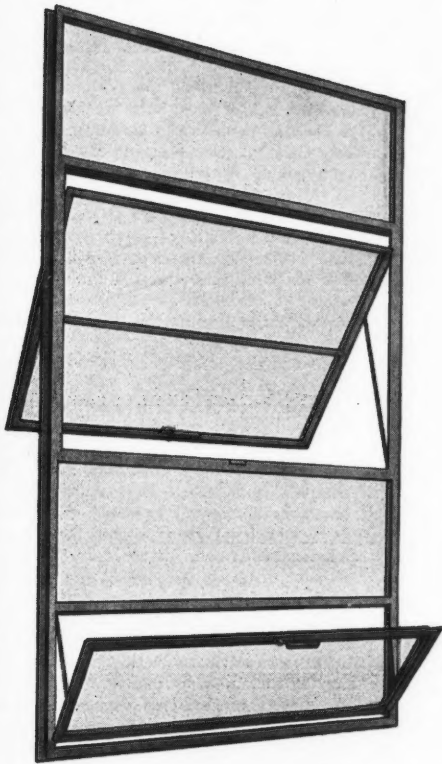
The book gives factual descriptions of the common guidance problems and difficulties of the individual teacher, with suggested solutions. Throughout the 29 chapters which cover a wide range of topics the authors point out opportunities open to the teacher in guiding pupils inside and outside of the classroom.

This volume clearly brings out in a stimulating and modern approach the idea that guidance is and should be a function of the classroom and home-room teacher.

The authors, from a classroom teacher's point of view, expertly present the practical applications of the purposes, functions, limitations, uses, and difficulties of various tools used in guidance. The instruments discussed in this book with a clear understanding are recognized as effective techniques.

(Continued on page 34A)

ANNOUNCING The Lupton Master Aluminum Window



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New Books

(Continued from page 32A)

This work handbook covers problems of guidance which concern the home and the community as well as the school. Co-operation among these three agencies will result in better guidance for the child.

The authors have given us an indispensable source of information on principles and techniques of guidance to be used by the classroom teacher. Analytic, diagnostic, therapeutic, and evaluative phases of guidance problems are discussed.

Topics covered are the meaning of guidance, the home room and its guidance functions, individual and group counseling, the pupils' records, anecdotal records, questionnaires, cumula-

tive folders, personality ratings, mental and physical health, tests and measurements in guidance, guidance in the classroom, helping pupils choose curricula, home visits and reports to parents, vocational guidance, guidance through extracurricular activities, correcting educational defects, the community guidance program, and the evaluation of the guidance program.

Questions, problems, and annotated bibliographies are found after each chapter or unit. Numerous examples and charts illustrate important techniques presented in the text. —*Nick John Topetzes*, Department of Education, Marquette University.

The Catholic Booklist, 1950

Edited for the Catholic Library Association by Sister Stella Maris, O.P. 74 pp., 65 cents. St. Catharine Junior College Library, St. Catharine, Ky.

This is the fifth annual Catholic Booklist intended for use as a classified guide for the reading of lay folk. The authors are eleven librarians, scholars, and literary experts who have chosen some two hundred books as the outstanding Catholic works of 1949.

Mental Health Is a Family Affair

By Dallas Pratt, M.D. & Jack Neher. Paper, 31 pp., 20 cents. Public Affairs Committee (Pamphlet No. 155), 22 East 38 St., New York 16, N. Y.

Based on the theory that happiness is mental health and that happy parents make happy children, the pamphlet discusses the causes of many family problems, proposes common-sense measures to aid family relations, and tells how, as a result, mental health is promoted. The authors discuss family and marriage training courses for high school pupils, new child-care methods, training of children for easier social adjustment, school-home relations of adults and children, adolescent problems, and adult hobbies. The religious elements of family and personal life are rather overlooked.

Mary and Joseph: Their Lives and Times

By Rev. Denis O'Shea. Cloth, 416 pp., \$3.50. The Bruce Publishing Co., Milwaukee 1, Wis.

Many people have been waiting for just such a book as this. As the author says: "This book can claim a certain singularity. It is the only considerable documented biography in English of Mary and Joseph. The work is historical rather than devotional: an attempt to reconstruct with all the wealth of detail possible the scenes and incidents in the lives of Mary and Joseph. For the first time there is brought within the reach of the general reader much interesting matter hitherto obtainable only in learned tomes and works of reference."

The author, a distinguished Irish research expert in sacred history, is telling the plain unvarnished truth in the brief statement just quoted. He has chosen the only way of throwing light upon his subject. Every reader of the Scripture has wished for more knowledge about Mary and Joseph. Since there is precious little actual biographical material available, the author gives us a wealth of detail about the customs, the religious life, the history, and general background of Jewish life at the time—from all of which we feel sure that we have a pretty accurate picture of these two highly privileged people.

The general result is highly satisfactory, not only in its immediate purpose but also in throwing the searchlight upon very many passages of the New Testament which many do not grasp fully because they are unfamiliar with the background.

Church Linens

By Dom Matthew Britt, O.S.B. Paper, 39 pp., 15 cents. St. Anthony Guild Press, Paterson, N. J.

This booklet provides practical information concerning the materials, sizes, construction, and embellishment of the commonly needed church linens. Fully documented and written in Dom Matthew's delightfully vigorous style the booklet is a "must" for the leaders of altar societies, nuns who sew linens, and church goods dealers.

Stories About St. Francis

By Eusebius Arundel, O.F.M. Paper, 84 pp., 75 cents. St. Anthony's Guild, Paterson, N. J.

These eight stories from the classic *Little Flowers of St. Francis* are retold in language suited to fourth grade and older pupils. The Beebe illustrations are delightful.

Days of Praise for Mary Our Mother

By Catherine Beebe. Paper, 79 pp., \$1. St. Anthony Guild Press, Paterson, N. J.

(Continued on page 35A)

New Books

(Continued from page 34A)

The seven feast days of our Lady are explained for young children. Added chapters describe the devotions of the Rosary, the Litany of the Blessed Virgin, and of all Marian devotion.

The Spirit of Saint Francis

By Theodosius Foley, O.F.M. Cap. Cloth, 201 pp., \$1.75. St. Anthony's Guild, Paterson, N. J. This book included 14 conferences on the Franciscan way of life and is addressed strictly to friars and nuns. Father Foley's deep insight and long experience makes the work a delight. Difficult problems are stated so convincingly and with such apparent simplicity that the reading is a constant delight.

The Franciscan's Climb to God

By Henrique G. Trindade, O.F.M. Translated by Conall O'Leary, O.F.M. Cloth, 145 pp., \$1.25. St. Anthony's Guild, Paterson, N. J.

The 24 meditations here translated from the Portuguese are addressed to members of the Third Order.

The Iron Curtain Pastoral

By Eugene Cardinal Tisserant. 32 pp., 10 cents. St. Anthony's Guild, Paterson, N. J. A translation of an important statement on Communism. The author is secretary of the Roman Congregation for the Eastern Church.

Religious Vacation School Manual — Grades I & II

Prepared by a National Committee under the auspices of the Confraternity of Christian Doctrine. Paper, 47 pp., 25 cents. St. Anthony Guild Press, Paterson, N. J.

The plans here outlined contemplate use in four weeks' courses with children of first- and second-grade levels. Complete teaching aids and lists of references and children's books, are included.

Meal Planning and Table Service

By Beth Bailey Mc Clean. Cloth, 167 pp., \$3. The Manual Arts Press (Now, Chas. A. Bennett Co., Inc.), Peoria 3, Ill., 1949.

This is a completely revised and reset edition of a book which has been popular since its first publication in 1924. The author is director of the Martha Logan Service for Swift & Co.; she was formerly associate professor at Iowa State College.

The new edition has been written with modern living conditions in mind. While the principles of planning and serving meals remain fixed, many customs have changed to conform to the limitations of modern homes.

Emphasis is placed on meals for the family as well as on the entertainment of guests. Principles of dietetics and planning of menus are discussed and adequate treatment is given to dishes, silverware, furniture, table linens, decorations, and service. The book is intended as a guide to the housewife who has no servants or, at most, one maid.

Planchant for Elementary Schools

By Rev. Carlo Rossini. Boards, 188 pp., 75 cents. J. Fischer & Bro., 119 W. 40th St., New York, N. Y.

To Every Man A Penny

By Bruce Marshall. Cloth, 345 pp., \$3. Houghton Mifflin Co., Boston 7, Mass.

The story of the Abbé Gaston of the parish of St. Clovis in Paris, as the Abbé struggles to be

(Continued on page 36A)



Dear Kellogg's
... My pupils
went WILD over
this game!

Join Kellogg's Early Bird Breakfast Club

EARLY BIRD SCORE CARD

TEAMS	ROBINS	BLUE BIRDS	CARDINALS	ORIOLES
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RULES:

EAT A BETTER BREAKFAST

... AND HELP YOUR TEAM WIN EARLY BIRD BUTTONS!

Colorful poster, 15" x 18 1/2", for team scores

Letters are pouring in from teachers all over the country, praising Kellogg's "Early Bird" Breakfast Game.

"The children are enthusiastic," writes one teacher. "Three weeks of fun," writes another. "The children are all eating excellent breakfasts now," reports another happy teacher.

Yes, the game makes it FUN for children to eat a better breakfast. And it helps you teach children an important lesson in nutrition, NOW, when their eating habits are being formed.

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*For a better breakfast
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Prize buttons for winners

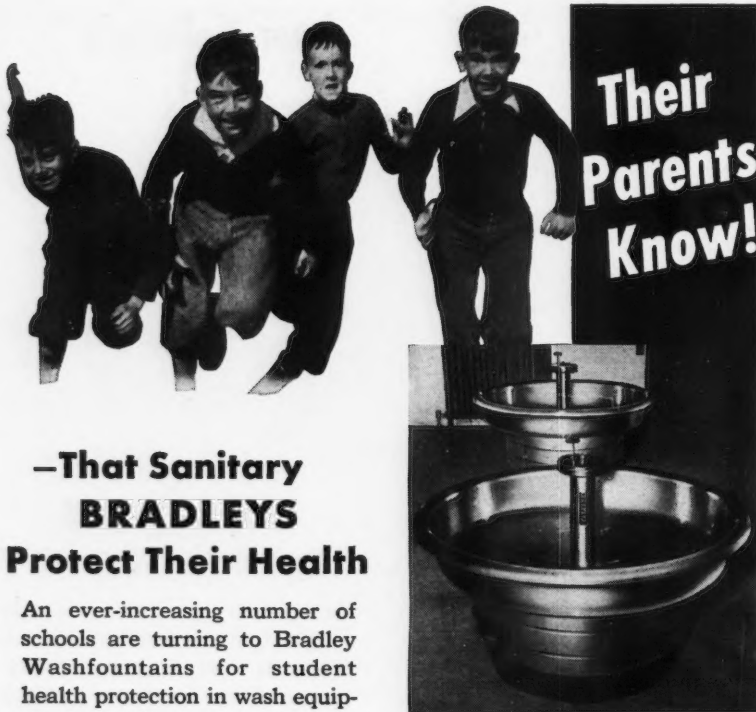
Score folder for pupils

THE GAME*

The fun starts when you divide class into 4 teams: Robins, Blue Birds, Cardinals and Orioles. Each pupil gets a score folder which tells the better-breakfast story and has room for daily check of breakfast foods eaten. Weekly, you grade the folders and post team scores on colorful wall poster. Game lasts 3 weeks. Each member of the winning team gets a colorful EARLY BIRD BUTTON!

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- ★ RAISIN BRAN FLAKES
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Cedar Crest School
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Cornell University
Dartmouth College
Edison School
Frostburg High School
Ga. School for Deaf
Georgia Tech.
Glyn Ellyn High School
Immanuel Lutheran S.
Kenilworth School
Litchfield High School
McKinley High School
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for the school, the teacher, and the student in all sorts of school shops. It is equally valuable for use in actual industry.

Foods and Nutrition Workbook

By Alberta Dent. Spiral binding, 172 pp., \$1.85. Order from Mrs. H. E. Shackelton, 914 East State St., Ithaca, N. Y.

This study guide for beginners is planned on a unit system: I, essentials for good nutrition; II, foods for good nutrition; III, planning for good nutrition; IV, special topics in nutrition; V, nutrition checkup. References are given to seven recent textbooks in addition to the author's *Elements of Foods and Nutrition*.

Arithmetic, the World of Numbers

By Carpenter and others. Books 3 & 4. Cloth, illustrated, \$1.68 each. The Macmillan Co., New York 11, N. Y.

These are the third- and fourth-grade books of a new series emphasizing the understanding of number ideas, principles, and generalizations. They employ skill in approaching the ideas to be fixed in the child's mind, using concrete illustrations, many of the pictures being in color. Abundant practice material is provided. The development of principles is followed by problems with interesting social settings illustrating the usefulness of arithmetic.

Holt English Language Series

By Chase, Olson & Huseby. *Junior Book I*, cloth, 160 pp., \$1.96. *Junior Book II*, cloth, 170 pp., \$2.40. Henry Holt & Co., Inc., New York, N. Y.

These are the seventh- and eighth-grade books of a series for grades seven to twelve. The series offers a complete training program. There are introductions, explanations, assignments, drills, and evaluation. The plan is to suggest classroom activities, often consisting of discussion or reports of past experiences, as background and motivation for oral and written composition. The composition, in turn, supplies the motivation for learning the correct forms of English.

Lumen Vitae

A quarterly international review, edited by Rev. G. Delcuve, S.J., and published by the Centre International d'Etudes de la Formation Religieuse, 27 Rue de Spa, Bruxelles, France.

This review, which is completing its fourth volume with the October-December issue of 1949, has been presenting its articles in both French and English. The editor says that probably, Volume V will be published in two editions, one English, the other French. He plans to devote the four 1950 issues to: Public School and Religious Education; Catechism; Influences of Environments on Religious Life; Professional Schools and Religious Education.

Father Delcuve would welcome suitable articles from American Catholic educators or suggestions.

Separation of Church and State

By Thomas F. Coakley, D.D. Paper, 11 pp., 10 cents. Catholic Truth Society, 6202 Alder St., Pittsburgh 6, Pa.

Father Coakley proves from history and from present practice that the separation of Church and State slogan is a myth.

He summarizes the arguments against penalizing Catholics who choose to exercise their constitutional and legal rights in using Catholic schools. The only one of his arguments which may, perhaps, be considered weak is that exemption from taxation of Church property amounts to a financial contribution from the State.

(Continued on page 39A)

New Books

(Continued from page 35A)

a true priest of God and to understand God's mysteries. This episodic novel takes the French priest through World War I, in which he is wounded while serving as a soldier in the French army; through the bewildering period between wars; and through the even more bewildering period of World War II and its aftermath of poverty and political, social, and economic chaos.

The Abbé's struggle eases when, old and almost blind, he feels that at last he is beginning to understand one of the mysteries of the Lord which has troubled him so long: "And that was why all the workers in the vineyard were paid a

penny, whether they had borne the heats and burden of the day or not. He thought that it was because so much of the labor was its own reward just as so much of the world was its own punishment."

As Bruce Marshall's character of the Abbé Gaston is more pathetic and less admirable and less real than the same author's Father Smith, so is *To Every Man A Penny* less valuable as a novel than *The World, The Flesh, and Father Smith*. — B. Wirth.

Shop Safety Education

Prepared for the State Education Dept. of New York in co-operation with other organizations. Spiral binding, 335 pp., illustrated, \$2.55. Delmar Publishers, Inc., Albany 1, N. Y.

A comprehensive discussion of safe practices

New Books

(Continued from page 36A)

GUIDED READING

This is the January and February list prepared by the Cathedral Book Club, Rev. Emmett Regan, director, 730 North Wabash Avenue, Chicago 11, Ill. This list is reprinted, with permission, from "The Inside Story," for January and February, published by the Cathedral Book Club.

Class A-1

(unobjectionable for all)

A time to Laugh, Paul Phelan
A Procession of Saints, James Broderick, S.J.
Awake in Heaven, Gerald Vann, O.P.
Call It Treason, George Howe
Cardinal Mindszenty, Bela Fabian
The Edge of Doom, Leo Brady
The Folly of the Cross, Raoul Plus, S.J.
Gentian Hill, Elizabeth Goudge
Glee Wood, Margaret Williams
The Greatest Story Ever Told, Fulton Oursler
Joan of Arc, Maxwell Anderson
Late Have I Loved Thee, Ethel Nannin
Leap to Freedom, Oksana Kasenkina
The Lion Tamer, B. MacMahon
Listen to the Mocking Bird, S. J. Perelman
Mary and Joseph, Denis O'Shea
Three Minutes a Day, James Keller
New Irish Poets, Devin Garrity
Our Lady in Our Life, M. Bernadot, O.P.
Peace of Soul, Msgr. Fulton Sheen
The Plum Tree, Mary Ellen Chase
Roosevelt and Hopkins, Robert Sherwood
The Road to Damascus, John A. O'Brien
Saint Peter the Apostle, William Walsh
Seeds of Contemplation, Thomas Merton
The Seven Storey Mountain, Thomas Merton
The Three Wishes of Jamie McRuin, Charles O'Neil
Under the Sun of Satan, George Bernanos
The Vision of Fatima, Thomas McGlynn
The Waters of Siloe, Thomas Merton
The Wisdom of Catholicism, Anton Pegis
You Can Change the World, James Keller, M.M.

Class A-2

(unobjectionable for adults)

The Best of Times, Ludwig Bemelmans
Westward Ho!, S. J. Perelman
Courtship and Marriage, John A. O'Brien
Fair Wind to Java, Garland Roark
The Foolish Gentlewoman, Margaret Sharp
Home Sweet Zoo, Clare Barnes, Jr.
How to Stop Worrying and Start Living, Dale Carnegie
The Happy Warrior, Hope Muntz
Intruder in the Dust, William Faulkner
Melissa, Taylor Caldwell
The Norwayman, Joseph O'Connor
Planning Your Happy Marriage, Daniel S. Lord, S.J.
Prairie Avenue, Arthur Meeker
The Rape of Poland, Stanislaw Mikolajczak
What the People Want, Ellis G. Arnall

Class B

(objectionable in part)

The Brave Bulls, Tom Lea
The Chain, Paul I. Wellman
Cutlass Empire, Van Wyck Mason
Catalina, W. Somerset Maugham
Dinner at Antoine's, Frances Parkinson Keyes
Doctor Faustus, Thomas Mann
The Golden Fury, Marian Castle
Let Love Come Last, Taylor Caldwell
The Mudlark, Theodore Bonnet
The Parasites, Daphne du Marier
The Passionate Journey, Irving Stone
The Plague, Albert Camus

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Road to Survival, William Vogt
Saint Elizabeth, Anne Seesholtz
The Sky and the Forest, C. S. Forester
The Track of the Cat, Walter Clark
Their Finest Hour, Winston Churchill
Toward the Morning, Hervey Allen
The Web of Evil, Lucille Emerick
The Way West, A. B. Guthrie
Without Magnolias, Bucklin Moon
The Young Lions, Irwin Shaw

Class C

(wholly objectionable)

A Rage to Live, John O'Hara
The Big Fisherman, Lloyd Douglas
Castle in the Swamp, Edison Marshall
The Cleft Rock, Alice Tisdale Hobart
The Devil's Own Son, James Cabell
Divine Mistress, Frank Slaughter

Earth Abides, George Stewart
The Egyptian, Mika Waltari
Elephant Walk, Robert Standish
The Fires of Spring, James Michener
Gypsy Sixpence, Edison Marshall
Killers of the Dream, Lillian Smith
Lead, Kindly Light, Vincent Sheean
The Long Love, John Sedges
The Man From Nazareth, Harry E. Fosdick
The Man With the Golden Arm, Nelson Algren
Mary, Sholem Asch
The Mature Mind, H. A. Overstreet
Place Called Estherville, Erskine Caldwell
Prince of Egypt, Dorothy Wilson
This Very Earth, Erskin Caldwell
Twilight On the Floods, Marguerite Steen
Why Jesus Died, Pierre van Paassen
The Woman of Rome, Albert Moravia

(Concluded on page 40A)



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New Books

(Concluded from page 39A)

A BOOK ABOUT VOCATIONS

A common problem which teaching Sisters encounter frequently in giving vocational guidance is answering adequately the questions concerning the calling to the religious life raised by interested girls. Emphasis on vocation month and regular programs makes this difficulty even more acute. The inquiries must be answered, of course. Adequacy of answer in the cases of those definitely "called" is all important.

The girls of St. Scholastica High School in Chicago were not exceptions to this situation. Their daily contact with the Sisters and their discussions of the spiritual advantages of the religious life tended to confuse them about what it

means to have a religious vocation. Too many were wondering whether or not they had a vocation. They were eager to straighten out their befuddlement and doubt. Interested in learning more about convent life they approached the librarian, Sister Mary Paul, O.S.B., for reading material. She helped as much as she could, but realized there wasn't anything available to which she could refer them.

A new book, *What Must I Do?* is the result in which she tries to supply a modern realistic treatment of a Sister's life in language that can be understood by the average person. Intended as a guidebook, it can be read by the prospect, too. The book will be published in March.

An alumna of St. Scholastica, Sister Mary Paul found upon appointment to the faculty two years ago that her teaching duties and extracurricular contacts with young women was a source of happiness and inspiration. She saw their ready re-

sponse to worthy leadership, their heated enthusiasm toward a challenging cause, and their yearning to sacrifice for an ideal. But she was also aware that many were like the rich young man of the Gospels.

In writing her book she kept these things in mind as she attempted to balance the sacrifices inherent in religious life with its many simple joys, abiding peace, and happiness; thus Sister Mary Paul hoped to help a few to ask courageously of Christ: "Master . . . what must I do?"

The book is written in the style of an after-school-hour discussion on religious vocation, by one who has been both listener and speaker. A simple, frank treatment of religious life that does not sidestep the element of sacrifice, it will be more appealing to idealistic girls than any amount of sentimentality.

Her procedure is to expand on the facts through the eyes of an ordinary high school girl, undecided about her vocation. Sister Paul traces the story of a "vocation" from the time it "hits" until the time it bears fruition in the renewal of vows in the Order. She tells the girl what a vocation is and what to do about it.

From these beginnings, the typical girl is taken through the postulancy, novitiate, and juniorate, and on to the profession of solemn vows and her first three years as a teacher in a grade school as "Sister Mary Michael."

While Sister Mary Michael is represented as a parochial school teacher, other members of her profession group are appointed to work in orphanages, in homes for the aged, and in the missionary field. A description of each type of work as well as of the emotions and ideals which enter into the Sister's life are revealed in letters to Sister Mary Michael.

The reaction of diverse temperaments to the religious life is dramatized in conversations of the postulant and novice with her fellow Sisters. Methodical Sister Paulette is disturbed by Sister Mary Michael's tardiness, while Sister Patrick's exuberant merriment is occasionally tempered by a glance from sedate Sister Denis. Through the medium of their relationships also, and in a chatty manner, the reader is given an excellent treatment of the vows and what they mean to the individual.

Sister Mary Paul emphasizes the concepts of religious life common to all orders. She paints a picture in which ideals loom large but not overlarge. The reader keeps both feet on the ground at all times and is shown an honest weighing of advantages and disadvantages, of likes and dislikes.

Sister Mary Paul began her book in 1948, a year after coming to St. Scholastica as librarian and teacher of English and religion. She received her A.B. from De Paul University, Chicago, and her B.S. in library science from Rosary College, River Forest, Ill.



Sister Mary Paul

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COMING CONVENTIONS

Mar. 1. The International Council for the Improvement of Reading Instruction, in connection with the A.A.S.A. Meeting, Atlantic City, N. J. Executive secretary: Roy A. Kress, The Reading Clinic, Temple University, Philadelphia 22, Pa.

Mar. 9-11. North Carolina Education Association, at Raleigh, N. C. Headquarters: Sir Walter Hotel. Secretary: Mrs. Ethel Perkins Edwards, Box 350, Raleigh, N. C.

Mar. 9-11. North Carolina Vocational Association group meeting at Raleigh, N. C., in connection with N.C.E.A. convention. Secretary: Murray D. Thornburg, State Department of Education, Raleigh, N. C.

Mar. 15-17. Mississippi Education Association, at Jackson, Miss. Headquarters: Heidelberg Hotel. Secretary: F. C. Barnes, Box 826, Jackson, Miss.

Mar. 16-18. New Jersey Vocational and Arts Association, at Asbury Park, N. J. Headquarters: Berkeley Carteret Hotel. Secretary: Richard O. Hartmann, 63 Lexington Ave., Jersey City 4, N. J.

Mar. 17-18. Kansas Home Economics Association, at Topeka, Kans. Secretary: Mrs. Shelby M. Stephens, Wichita Public Schools, 428 South Broadway, Wichita 2, Kans.

Mar. 18-23. Music Educators National Conference (NEA), at St. Louis, Mo. Secretary: C. V. Buttelman, 64 E. Jackson Blvd., Chicago 4, Ill.

Mar. 19-23. International Council for Exceptional Children, at Chicago, Ill. Headquarters: Stevens Hotel.

Mar. 20-24. North Central Assn. of Colleges and Secondary Schools, at Chicago, Ill. Headquarters: Palmer House. Secretary: G. W. Rosenlof, University of Nebraska, Lincoln, Neb.

Mar. 21. National Catholic Educational Association, Midwest Secondary School Department, at Chicago, Ill. Headquarters: Palmer House. Convention chairman: Rev. T. Leo Keaveny, Ph.D., 305—4th St., S.E., Little Falls, Minn.

Mar. 23-24. Alabama Vocational Association, at Birmingham, Ala. Secretary: Miss Ruth Stovall, Alabama College, Montevallo, Ala.

Mar. 23-25. Georgia Education Association, at Atlanta, Ga. Headquarters: City Auditorium. Secretary: J. Harold Saxon, 704 Walton Bldg., Atlanta, Ga.

Mar. 24. Georgia State Industrial Arts Association, at Atlanta, Ga. Headquarters: Municipal Auditorium. Secretary: Glynn Sowell, Albany, N. Y.

Mar. 24. Tennessee Vocational Association, at Knoxville, Tenn. Secretary: W. A. Seeley, 202 Memorial Bldg., Nashville 3, Tenn.

Mar. 23-25. Tennessee Education Association, at Knoxville, Tenn. Headquarters: Alumni Hall, University of Tennessee. Secretary: A. D. Holt, 321 Seventh Ave., N., Nashville, Tenn.

Mar. 24-25. California Industrial Educational Association, at San Francisco, Calif. Secretary: Lee D. Bodkin, 131 Educ. Bldg., University of California, Los Angeles, Calif.

Mar. 24-25. Connecticut Industrial Arts Association, at New Britain, Conn. Headquarters: New Britain Teacher's College. Secretary: John D. Loiko, Twin Lakes Rd., No. Branford, Conn.

Mar. 24-25. Textbook Exhibit, Catholic Schools, Diocese of Brooklyn, at Bishop McDonnell Memorial High School, 260 Eastern Parkway, Brooklyn 25, N. Y. (This is only an exhibit—not a Teacher's Institute or convention—but every teacher in the Diocese is required to attend.) General Chairman: Rt. Rev. Henry M. Hald, 75 Greene Ave., Brooklyn 5, N. Y.

Mar. 26-30. National Society for the Prevention of Blindness, jointly with Pan-American Assn. of Ophthalmology, at Miami Beach, Fla. Headquarters: Hotel Floridian. Secretary: Regina E. Schneider, 1790 Broadway, New York 19, N. Y.

Mar. 27-29. American Association of Junior Colleges, at Roanoke, Va. Headquarters: Hotel Roanoke. Executive Secretary: Jesse P. Bogue, 1201 Nineteenth St. N.W., Washington 6, D. C.

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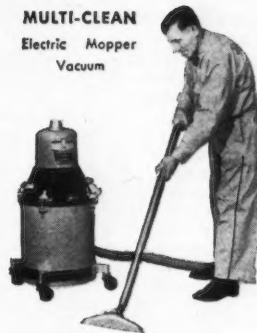
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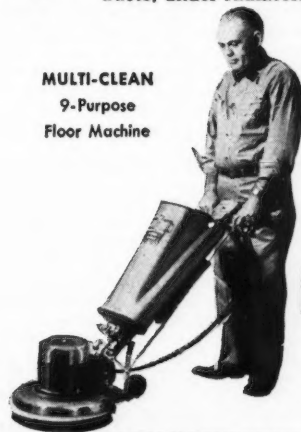
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Mar. 29-31. Arkansas Education Association, at Little Rock, Ark. Headquarters: Robinson Auditorium. Secretary: Hoyte R. Pyle, 501 Union Life Bldg., Little Rock, Ark.

Mar. 30-31. Alabama Education Association, at Birmingham, Ala. Headquarters: Masonic Temple and Tutwiler Hotel. Secretary: Frank L. Grove, 21 Adams Ave., Montgomery 4, Ala.

Mar. 30-Apr. 1. Illinois Vocational Association, at Chicago, Ill. Headquarters: Congress Hotel. Secretary: H. P. Erwin, Mattoon High School, Mattoon, Ill.

Mar. 30-Apr. 1. Illinois Vocational Home-making Teacher's Assn., at Chicago, Ill. Headquarters: Congress Hotel. Secretary: H. P. Irwin, Sr. High School, Mattoon, Ill.

Mar. 30-Apr. 1. Louisiana Library Association, at Baton Rouge, La. Headquarters: Heidelberg Hotel. Secretary: Miss Norris McClellan, Louisiana State University Library, Baton Rouge, La.

Mar. 31-Apr. 1. South Carolina Education Association, at Columbia, S. C. Secretary: J. P. Coates, 1510 Gervais St., Columbia, S. C.

Apr. 3-4. Oregon Education Association, at Portland, Ore. Secretary: Cecil W. Posey, 715 S.W. Morrison, Portland, Ore.

Apr. 3-6. National Art Education Association, meeting in conjunction with the Western Arts Association at Chicago, Ill. Headquarters: Palmer House. Secretary: Dr. I. L. de Francisco, State Teachers College, Kutztown, Pa.

Apr. 3-6. Western Arts Association, at Chicago, Ill. Headquarters: Palmer House. Secretary: George S. Dutch, George Peabody College for Teachers, Nashville 4, Tenn.

Apr. 5-7. Inland Empire Educational Association, at Spokane, Wash. Headquarters: Davenport Hotel. Secretary: Clifton A. Hussey, Court House, Spokane, Wash.

Apr. 5-8. Eastern Business Teacher's Association (Concluded on page 44A)

(Concluded from page 43A)

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sociation, at Boston, Mass. Headquarters: Hotel Statler. Secretary: Bernard H. Shilt, 722 City Hall, Buffalo 2, N. Y.

Apr. 10-14. Association for Childhood Education International, at Ashville, N. C. Secretary: Mary E. Leeper, 1200—15th St., N.W., Washington 5, D. C.

Apr. 10-14. Catholic Library Association, at Washington, D. C. Secretary: Laurence A. Leavey, P.O. Box 25, New York 63, N. Y.

Apr. 11-12. American Catholic Philosophical Assn., at St. Paul, Minn. Headquarters: St. Paul Hotel. Secretary: Dr. Charles A. Hart, Catholic University of America, Washington 17, D. C.

Apr. 11-13. New York State Vocational and Practical Arts Assn., at New York, N. Y.

Apr. 11-14. National Catholic Educational Assn., at New Orleans, La. Headquarters: Roosevelt Hotel and Municipal Auditorium. Chairman: James E. Cummings, 1312 Massachusetts Ave. N.W., Washington 5, D. C.

Apr. 11-15. National Federation of Catholic College Students, at Pittsburgh, Pa. Headquarters: Wm. Penn Hotel. Convention Chairman: Louis J. Manderino, St. Vincent College, Latrobe, Pa.

Apr. 12-13. Association des Instituteurs de Langue Francaise du Manitoba, at St. Boniface, Man., Canada. Headquarters: Institut Collegial St. Joseph. Convention chairman: Rev. P. E. Cratton, C.S.V., St. Pierre-Jolys, Man.

Apr. 12-14. Kentucky Education Association, at Louisville, Ky. Headquarters: Louisville Service Club, 824 S. Fourth St. Secretary: John W. Brooker, 1421 Heyburn Bldg., Louisville 2, Ky.

Apr. 12-15. Eastern Arts Association, at New York, N. Y. Headquarters: Hotel Statler. Secretary: Mrs. Lillian D. Sweigart, State Teachers College, Kutztown, Pa.

Apr. 13-15. Florida Education Association, at Miami, Fla. Secretary: Ed. B. Henderson 6, Centennial Bldg., Tallahassee, Fla.

Apr. 13-15. National Council of Teachers of Mathematics, at Chicago, Ill. Headquarters: Congress Hotel. Secretary: Edwin W. Schreiber, 719 W. Adams St., Macomb, Ill.

Apr. 14. Industrial Education Conference, at Ames, Iowa. Headquarters: Memorial Union. Chairman: Lowell Carver, 220 Curtiss Hall, Iowa State College, Ames, Iowa.

Apr. 14-15. Florida Industrial Arts Association, at Miami, Fla. Secretary: David L. Readdick, 830 Jefferson Ave., Lakeland, Fla.

Apr. 14-15. Idaho Education Association, Delegate Assembly, at Boise, Idaho. Executive secretary: Dr. John M. Booth, 614 State St., Boise, Idaho.

Apr. 17-20. American Association of Collegiate Registrars and Admission Officers, at San Francisco, Calif. Headquarters: (Tentative) Fairmount Hotel. Secretary: Charles H. Maruth, University of Denver, Denver, Colo.

Apr. 17-20. Department of Higher Education (NEA) at Chicago, Ill. Headquarters: Congress Hotel. Secretary: Ralph W. McDonald, 1201 16th St. N.W., Washington 6, D. C.

Apr. 20-21. Fourth annual conference of the Louisiana Industrial Education Conference, at Natchitoches, La. Headquarters: Northwestern State College. Secretary: Walter J. Robinson, Prof., Industrial Education, Northwestern State College, Natchitoches, La.

Apr. 20-21. Television Education Conference, at Philadelphia, Pa., in conjunction with Schoolmen's Week of the University of Pennsylvania. Secretary: Sam Serota, Radio Station WIP, Gimbel Brothers, 35 S. 9th St., Philadelphia 7, Pa.

Apr. 20-22. Michigan Home Economics Association, at Lansing, Mich. Headquarters: Olds Hotel. Secretary: Mrs. Winifred Loggans, Kellogg Co., Battle Creek, Mich.

Apr. 20-22. Michigan Industrial Education Society, Inc., at Grand Rapids, Mich. Headquarters: Civic Auditorium. Secretary: Maurice C. Overholt, 316 S. Fifth St., Grand Haven, Mich.

Apr. 21-22. West Virginia Branch, American Vocational Association, at Jackson's Mill, W. Va. Headquarters: Mount Vernon Hall.

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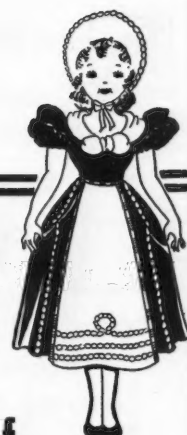
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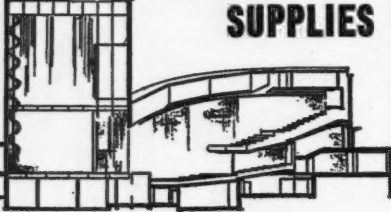
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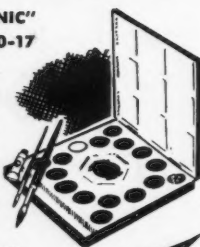
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Brush Tape Sound Recorder

A new magnetic tape sound recorder, designed and engineered for use as an educational aid, has been introduced by the Brush Development Co.

The output is two and one half watts, sufficient to give adequate volume for large classrooms without need for a separate amplifier. The speaker is an "RCA Accordion Cone" speaker. There are handles affixed to both sides, making the unit transportable. It is light enough to be carried from classroom to classroom, and is supplied in a mahogany cabinet in either blond or dark finish.

A special panel on the back, for telephone type plug connections for radio input, microphone input, and external speaker output makes it unnecessary to remove the back to make radio connections.

More information regarding the Soundmirror may be obtained by writing to *The Brush Development Co., Dept. 6, 3405 Perkins Ave., Cleveland 14, Ohio.*

For brief reference use CSJ—0301.

Posture Seating Catalog

A new booklet on the advantages of posture seating in offices from standpoints of good health and increased working efficiency has been published by Remington Rand, Inc.. The 22-page catalog contains full data on the company's line of Aluminum Posture Chairs, and points out that the chairs are adjustable five ways to conform to the vastly different physical proportions of their users.

Identified as No. FF-116, the booklet may be obtained at any *Remington Rand Branch Office* or by writing to the Home Office at *315 Fourth Ave., New York 10, N. Y.*

Wyandotte Cleaning Compounds

Wyandotte is now marketing two new sanitizing compounds. Wyandotte Spartec, a liquid, contains 10 per cent of methyl dodecyl benzyl trimethyl ammonium chloride and is ordinarily used at the rate of 1 fluid ounce (2 tablespoons) to 4 gallons of water—200 p.p.m. of active agent. Tri-Bac is Wyandotte's new quaternary ammonium detergent-sanitizer, a free flowing white powder, nonirritating and with no tendency to cake in storage. Tri-Bac is triple acting, giving detergent, germicidal, and deodorizing action.

These two solutions are clear, colorless, non-corrosive and will not water-spot glassware.

For further information write to the *Wyandotte Chemicals Corporation, Wyandotte, Mich.*

For brief reference use CSJ—0302.

Bell & Howell Lenses

Four of a new series of seven lenses for 16mm. motion picture cameras are now ready for delivery. The new optics are said to be the most highly corrected lenses of comparable focal lengths and apertures ever developed for 16mm. film, and Bell and Howell, the manufacturers, also claim the new series to be the first offering a constant degree of magnification from one lens in the series to another.

The magnifying factor selected is 1.4 and any one of the focal lengths in the series multiplied by that figure will equal the focal length of the next longer lens in the series. Thus the degree of magnification is constant, and the new series is the first and only set of lenses offering uniform-step magnification from lens to lens.

The three other lenses in the new series are expected to be announced in the coming months. For further information write to *Bell & Howell Co., 7100 McCormick Rd., Chicago 45, Ill.*

For brief reference use CSJ—0303.

(Concluded on page 48A)

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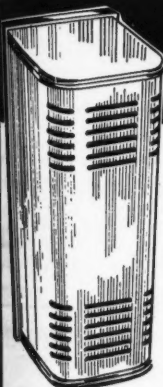
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New Supplies

(Concluded from page 46A)

Young America Films

Young America Films has just announced the release of three new color film strips for music classes, under the series title *The Musical Forest*. These new film strips are done in full color original art work, reproduced on Ansco color film. Presenting a delightful fantasy about a magical forest and the interesting animals who live in it, these three film strips tell the young student a story of how our musical scale might have developed, including the staff lines, notes, and bass and treble clef signs. The series is designed for all types of elementary and junior high school music groups—vocal, piano, instrument—to help teach the development of the scale, and to orient the student in the skill of reading, writing, and singing the notes. The series is divided as follows: *Part One* (39 frames), *Part Two* (37 frames), and *Part Three* (43 frames).

For further information contact any YAF dealer or write to Young America Films, Inc., 18 East 41st St., New York City 17.

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